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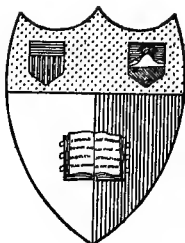
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A HANDBOOK
OF
FOREIGN MISSIONS

CONTAINING AN ACCOUNT OF THE PRINCIPAL

Protestant Missionary Societies in Great Britain

WITH NOTICES OF

THOSE ON THE CONTINENT AND IN AMERICA

ALSO AN

Appendix on Roman Catholic Missions

Chas. H. Mason
1/2/18

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INTRODUCTION.

AN attempt is made, in the following pages, to lay before the Christian Churches of our time a compendious view of their labours for the evangelization of the heathen. The missionary enterprise, as now conceived and conducted, is pre-eminently a modern growth. There has indeed been, in all Christian ages, an acknowledgment in theory of the obligation to win the world for Christ ; but the methods employed for carrying out this purpose were for a long period almost limited to conquest, colonization, and, alas ! enslavement. In the sixteenth century, for instance, the Spanish invasion of America was defended on the ground that the subjugated nations would thus receive the blessings of Christianity. The 'plantations' again, more peacefully made in the East and West, carried with them the acknowledged obligation of Christianizing the aboriginal population. Slavery itself has been defended almost in our own time, on the plea that the negroes were thus brought under the influence of the true religion ! The details given hereafter of the early history of different Missions will show how these ideas prevailed in comparatively recent times. JOHN ELIOT (1604-1690), 'the Apostle of the Indians,' was moved by the sense

of the responsibility to the aborigines of the land which he and his comrades made their home. The Dutch settlers in CEYLON, also in the seventeenth century, went further in the conception of their duty, and imposed the Protestant faith under the forms of the Helvetic Confession upon the natives of the island, as a condition of the acquisition of land or of employment under the government. HANS EGEDE, the Danish missionary to Greenland, could only suppose that the evangelization of the country was to be secured by first establishing there the sovereignty of Denmark. The revival of the true apostolic ideal, of going to a people on the evangelical errand, neither as conqueror nor as colonist, and of winning the nations for Christ without interfering with their independence or asserting any kind of authority over them, was a result of the great revival of religion in England during the latter part of the eighteenth century; and among the foremost pioneers of the work was WILLIAM CAREY.

The accounts to be given of the origin of the several Missionary Societies will indicate the steps by which the Churches were led to an apprehension of their duty to mankind, and to efforts for its discharge. Some Churches, it will be seen, from the nature of their organization, have been able to take up this work as part of their systematic action; in other religious communities separate societies have been formed, which, however, have gradually enlisted the life and energy of the Churches. Certainly no evangelical Christian Church would now regard its plans as complete, unless they included a Mission to the heathen. Then, in our time there has been a remarkable upspringing of missionary enterprise more or less apart from Church system—in several cases the fruit of individual faith and zeal, in others the result of an impatience of sectarian or

denominational restriction, and of a hope to carry out the great ideal of a missionary church on purely catholic lines. So various are the organizations with which we have to do, that no common tabulation of their methods and results is possible. An 'ordained missionary,' for instance, will be a phrase of different meaning in the statement of different societies. So with 'native agents,' so with 'adherents,' so even with 'communicants.' It seems necessary, therefore, to present the account of every missionary organization separately, with only a brief and general summary of results.

We have to do specifically with Missions to the non-Christian peoples of the world—to the exclusion, therefore, of much useful and noble work which Churches and Missionary Societies undertake among Roman Catholics and members of the Greek Church, as well as among scattered populations, as in the colonies, which, although sprung from professedly Christian nations, would remain, but for missionary efforts, destitute of the ordinary means of grace. Much might be said of the value of these several labours. The WALDENSIAN Missions in Italy, the Evangelical Societies of BRUSSELS and GENEVA, the COLONIAL and CONTINENTAL Mission of the Church of England, the CONTINENTAL EVANGELICAL Society of the English Nonconformists, the M'ALL Missions in France, with other efforts of Societies and individuals both in France, Italy, Spain, Portugal with Brazil, and many other regions, near or far, are here left out of account, not assuredly because such work is unimportant, but because our present business is chiefly with Missions to the heathen, including in this term Idolaters, Mohammedans,¹ and

¹ With Missions to Mohammedans must be reckoned also those to Armenians and other so-called 'Christian' communities of the East, as, *e.g.*, in the Turkish Missions' Aid Society, the two are so combined that strict separation would be impossible.

Buddhists. The Jews must also be comprised under the general head of 'non-Christian religious Communities.'

What these large and various efforts have up to this time, by God's blessing, effected for the world we shall partly discern in the course of our survey. Their results upon the Churches themselves during the past hundred years it would be still more difficult to estimate. Many great lessons have been learned, which, if rightly understood, must deepen the faith, the hope, and the love of Christians.

We have learned that *the Gospel is world-wide*, in its intention, its adaptation, and its power. God hath made of one blood all nations of men. The science of Ethnology has well established the essential oneness of the human race, and there is a Gospel ethnology by which this conclusion is confirmed.¹ The same truth has proved itself adapted to the inquiring Hindoo, to the prejudiced Chinese, to the cannibal Polynesian, to the ignorant and barbarous African. 'One touch of Nature makes the whole world kin'; and more potent still in its uniting efficacy is the 'touch' of Grace. Even in the primitive era of the Church an apostle full of faith and hope could write, 'The grace of God that bringeth salvation, hath appeared unto all men.'

More than this: the Churches have learned that *their own life largely depends on their activity in the work of Christ*. A professed Christian, whose main endeavour is to live for himself, and for his own spiritual interests, is perilously near to death. So with a Church. If concerned mainly for its own happiness and edification it loses both, in languor and decline. Missionary zeal is at once a sign and a quickener of health. If the origin

¹ See the recently published work (1888), *Gospel Ethnology*, by S. R. Pattison, F.G.S.

of modern Missions is to be traced in great measure to the evangelical revival of the eighteenth century, it is as true that they brought about a revival in turn, arousing the Churches from that egotism to which an all-engrossing desire for personal salvation might otherwise have led, and consolidating spiritual strength, as all strength is consolidated, by energetic exercise. The missionary enterprise of the Churches has at once deepened their faith, brightened their hope, and enlarged their charity.

At the same time the progress of the work, with its varied history of success and discouragement through the past century, has suggested many important problems, which still wait for their solution. The adaptation, for instance, of our respective Church systems to peoples of a different civilization from our own, or to the totally uncivilized, is a question of serious importance. May not ecclesiastical organizations be developed from within rather than improved from without? What is the place of education in the Mission field?—of medical skill? of woman's work? How can a vernacular Christian literature best be fostered? And especially, how may the missionary best deal with differing religious beliefs, adapting the one evangelic message in varying forms to Jews, Moslem, Polytheist, Buddhist, Confucian, agnostic, and savage? How far is the Christianity of our converts, in doctrine and life, influenced by their former beliefs? What has been the result of the endeavours made in many lands to train a qualified native agency for Mission work? Again, are there any special temptations which beset the converts from heathenism? What are the besetting faults of 'native Christians,' and how may these best be remedied? Then, is there not a waste of power in many missionary fields? Could not large regions of heathendom be amicably divided, so that each Society should

have its own apportionment? Or, on the other hand, is it advisable that converts gathered from the heathen should be initiated, in the first days of their new religious life, into our sectarian peculiarities? These, and similar topics, have often been anxiously debated; but on many of them there is no clear deliverance as yet from the voice of Protestant Evangelical Christendom.

Another class of questions relate to the present as compared with the past. *What have Missions actually done?* What is the strength of heathenism, of Mohammedanism, of Buddhism, as compared with the position of these systems a hundred years ago? Has the Christian Church made an advance, at all proportioned to the energy of its attack, upon these forms of error? It is as yet perhaps impossible to answer these questions fully. A general estimate only can be given, as sustained by the facts summarized in the following pages, as well as from the testimony of many observers. The number of converts to Christianity in all our missionary fields put together is a little under three millions, of whom about three-quarters of a million are communicants. In India alone, the number of adherents may be set down at half a million, and of communicants as about 140,000. But this is only a very small part of the case. The power of Missions is seen in many indirect ways—in the growth of new conceptions, modes of thought, in silent influences that mould the life of nations. The heathenism of the Roman Empire was never apparently so strong as in the days of Diocletian, when Christianity—everywhere proscribed and persecuted—seemed on the verge of extinction. Five and twenty years later, the whole fabric came down as with a mighty crash, and although the Empire was by no means converted to the faith, the tremendous

subversion prepared the way for modern Christendom. We do not venture to forecast a similar crisis. But all over the heathen world there seems in the air the sense of some impending change. The spread of scepticism among the educated youth of India is at least a sign that the ground is being cleared—as we confidently believe—for a new faith and hope.

Besides all this, the increase of the Christian community is in an accelerating ratio. This was but to be expected in a system which teaches every convert in turn to become a witness to the truth that he has learned. With regard to India, some figures given by Sir W. W. Hunter in a recent lecture are very noteworthy. Taking Bengal, containing one-third of the whole population of British India, he shows that during the nine years preceding 1881, the whole population increased 10·89 per cent.; that the increase in Mohammedans was almost exactly equal to this, being 10·96; but that of native Christians nearly six times as much, or 64·07. With regard to the whole of British India, as far as can be ascertained, the increase of the general population was 8 per cent., of Christian population, 30. The kingdom of light is gaining on that of darkness, not so rapidly as we could wish, but still perceptibly.

Grave questions also arise in this connection as to what the Churches are doing. There are in the world, it is estimated, a thousand millions 'without Christ'—heathens, Mohammedans, Buddhists, Jews. The number of missionaries, male and female, is certainly under six thousand. At the highest, again, the missionary contributions of all Protestant Churches amount to about two millions and a half sterling. The sum is a noble one; but what is it in comparison with the work to be done?

Is it not time to urge a higher standard of giving? And especially may not the missionary claim be urged upon those who possess a competence, so that they could enter upon this work for Christ without burdening the resources of any Missionary Society?

Enough is told, in the necessarily brief outline of the work which this book contains, to show how God has from time to time—especially during the past century—impelled His people to this work, and how signal the blessing that He has often given. The plan adopted has been to take the chief Missionary Societies in the order of their formation, irrespective of the Church which they might represent, beginning with Great Britain, and dwelling most fully upon the history of those great Societies which were originated about the close of the eighteenth century. These Societies were the pioneers: others have but followed in their train.

The information and the tables have, in most cases, been supplied directly from the offices of the several Societies, the kind co-operation of whose Secretaries the Editor would here gratefully acknowledge. No attempt has been made to combine the summaries into one, as the different methods of calculation adopted must render any such combination unsatisfactory.

May 1888.

MISSIONARY SOCIETIES
IN
GREAT BRITAIN AND IRELAND.

HANDBOOK OF FOREIGN MISSIONS.



THE NEW ENGLAND COMPANY.¹

FOUNDED 1649.

IT was in connection with the colonization of North America that the first missionary impulse was given to British Protestantism. The early settlers in Virginia at once recognized the claim of the red men among whom they had cast their lot, and a Society, or, as the phrase then was, a 'Company,' was formed in 1588, the year of the Spanish Armada, for the propagation of the Christian religion among the Indians. To this company Sir Walter Raleigh contributed £100, the first missionary donation recorded in English Protestant annals.

Few records of the work survive until the days of JOHN ELIOT, who, in 1631, followed the 'Pilgrim Fathers' to New England, and having been ordained to the Presbyterian ministry, dedicated a long and laborious life to the evangelization of the Indians—teaching them, also, the arts of civilized life. He prepared a grammar, dictionary, and other works in the language of the Mohicans, and, above all, translated the whole Bible into that dialect. The tribe has long been extinct, and the literature to which Eliot devoted such ability and toil now exists only as his monument. Before he died he had the joy of seeing more than 1000 members of six Indian churches, and a college at Cambridge, near Boston, for the training of native pastors and teachers.

The writings of Eliot and his coadjutors, and more particu-

¹ For most of the particulars in the following account, we are indebted to a Paper read before the Royal Historical Society in June 1884, by W. Marshall Venning, D.C.L., M.A., Oxon, Secretary to the Company.

larly some of the tracts known as the 'Eliot Tracts,' aroused so much interest in London that the needs of the Indians of New England were brought before the Long Parliament; and on July 27, 1649, an Act or Ordinance was passed with this title:— 'A Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England.' The preamble of the Act is worth quoting. It recites that—

'The Commons of England in Parliament assembled had received certain intelligence that divers the heathen natives of New England had, through the blessing of God upon the pious care and pains of some godly English, who preached the Gospel to them in their own Indian language, not only of barbarous become civil, but many of them, forsaking their accustomed charms and sorceries, and other satanical delusions, did then call upon the name of the Lord; and that the propagation of the Gospel of Jesus Christ amongst these poor heathen could not be prosecuted with that expedition and further success as was desired, unless fit instruments were encouraged and maintained to pursue it, universities, schools, and nurseries of literature settled for further instructing and civilizing them, instruments and materials fit for labour and clothing, with other necessities, as encouragements for the best deserving among them, were provided, and many other things necessary for so great a work.'

The Ordinance enacted that there should be a Corporation in England, consisting of sixteen persons, viz. a President, Treasurer, and fourteen assistants, to be called 'The President and Society for the Propagation of the Gospel in New England,' with power to acquire lands (not exceeding the yearly value of £2,000), goods and money.

A general collection or subscription was directed by Oliver Cromwell, as Lord Protector, to be made in all parishes of England and Wales for the purposes of the Corporation; and nearly £12,000 was raised in this manner, the chief part of which was expended in the purchase of landed property at Eriswell in Suffolk, which was sold by the Company to the Maharajah Dhuleep Singh in 1869, and of a farm at Plumstead in Kent, which latter is still in the Company's possession.

The Corporation at once appointed Commissioners and a Treasurer in New England, who, with the income transmitted from England, paid itinerant missionaries and school-teachers amongst the natives, the work being chiefly carried on near Boston, but also in other parts of Massachusetts and New York States.

On the restoration of Charles II. in 1660, the Corporation

created by the Long Parliament became defunct; but mainly through the exertions of the Hon. Robert Boyle, the philosopher, one of the earliest fellows of the Royal Society, an Order in Council was obtained for a new Charter of Incorporation, vesting in the Company then created the property which had been given or bought for the purposes of the late Corporation. The Charter was completed on April 7, 1662, and Boyle was appointed the first Governor of the Company, which was revived under the name of 'The Company for the Propagation of the Gospel in New England and the parts adjacent in America,' and was limited to forty-five members, the first forty-five being appointed by the Charter, Lord Chancellor Clarendon and other noblemen heading the list, which also included several members of the late Corporation, and many aldermen and citizens of London.

Under the will of the Hon. Robert Boyle, the Company received a sum, additional to the original Charter Trust Fund, 'for the advancement of the Christian religion among infidels in divers parts of America under the Crown of the United Kingdom.' In 1745 a further sum was received by the Company under the will of the Rev. Daniel Williams. These three funds constitute the endowment, and were regulated by decrees in Chancery in or before 1836, defining the purposes of the Company in substantial conformity with its design as stated in the Charter; viz., for the 'Propagation of the Gospel of Jesus Christ amongst the heathen natives in or near New England and the parts adjacent in America, and for the better civilizing, educating, and instructing of the said heathen natives in learning, and in the knowledge of the true and only God, and in the Protestant religion already owned and publicly professed by divers of them.'

The Company continued its missionary work near Boston and in other parts of New England during the remainder of the seventeenth and greater part of the eighteenth centuries, but few records exist of the work then accomplished. There were no permanent stations or schools, but the Company supported many itinerant teachers both English and native. For a few years after 1775, when the American War of Independence broke out, no missionary work was done in America at all, and the funds were allowed to accumulate. But when the four provinces of Massachusetts Bay, Rhode Island, Con-

necicut, and Maine (part of the old province of New England), together with nine other provinces, had been declared independent, the Company could no longer, in compliance with its Charter, which limits its operations to British North America, carry on its work there, and was advised to remove its operations to New Brunswick, as the part of America which was next adjacent to that wherein it had till that time exercised its trusts, and which, in all the Charters of the Crown, was considered as part of New England.

In 1786, therefore, the work was begun in New Brunswick, and carried on until 1822, when it was transferred to other parts of British America, stations having been successively established in various places; those which have been most permanently maintained, and at which the Company has done most of its work, being the following:—

Among the MOHAWKS and other 'Six Nations'¹ Indians settled on the banks of the Grand River, on the 'Indian Reserve' between Brantford and Lake Erie.

Among the MISSISSAGUAS of Chemong or Mud Lake and Rice Lake, both in the County of Peterborough, Ontario.

On the banks of the Garden River, in the district of ALGOMA, near Sault Ste. Marie (the rapids between Lake Superior and Lake Huron). This station is now discontinued.

On KUPER ISLAND in the Straits of Georgia, British Columbia.

The first of these stations is the most important. At Brantford the Mohawk Mission Church (built 1782) is the oldest Protestant Church in Western Canada, and still possesses the Bible and Communion Service presented by Queen Anne to the Indian Church in the Mohawk Valley, U.S., abandoned during the War of Independence. The Indians on the Grand River have increased in number during the last half century from 1,900 to 3,400, so that the Mission is of growing value and importance. A large industrial school known as the Mohawk Institute affords maintenance and education for ninety children of both sexes, as well as instruction in agriculture and mechanical trades for the boys, and domestic training for the girls. Other educational work is also actively carried on.

¹ The 'Six Nations' are the Mohawks, Oneidas, Onondagas, Cayugas, Senecas, and Tuscaroras.

The following is a statement of the Company's present operations.

SUMMARY.

Annual Income, £4,000, derived entirely from Endowments.

Fields of Labour.	Entered A.D.	No. of Sta- tions.	Foreign Workers.			Native Workers.		Schools.	Scho- lars.	Native Contri- butions.
			Or- dained.	Lay.	Fe- male.	Lay.	Fe- male.			
Tuscarora, Indian Re- serve, Grand River, Ontario, Canada . . .	1827	2	2	...	3	3	...	8	402	{ £300 to Schools.
Mohawk Institution, Brantford, Ontario, Canada	1830	1	1	4	5	...	1	2	90	
Chemong, near Peter- borough, Ontario, Canada	1829	1	...	1	...	...	...	1	30	
Kuper Island, Straits of Georgia, British Columbia.	1881	1	1	1	1	1	...	1	20	...
Totals		5	4	6	9	4	1	12	542	...

In addition to the above, the Company has since the year 1879 made an annual grant of £50 for the salary of the native female teacher of an Indian School on the Bay of Quinte, Indian Reserve, on the north side of Lake Ontario, about forty miles from Kingston.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

FOUNDED 1698.

THE basis and purpose of this Society are set forth in the preamble subscribed by its original members in 1698.

‘We, whose names are under written, do agree to meet together as often as we can conveniently, to consult (under the conduct of Divine Providence and assistance) how we may be able, by due and lawful methods, to promote Christian knowledge.’

In pursuance of this object, it is chiefly a Publication Society, connected with the Church of England, issuing Bibles and Prayer-books in more than seventy-five languages; it is also to a certain extent a Missionary Society. It assists in the maintenance of bishops and clergy for the colonial and missionary dioceses by contributing to permanent endowment funds, in the training of candidates for holy orders, and in preparing native students for lay Mission work in such offices as catechists, readers, etc. It also devotes a portion of its funds to aid in the establishing and developing of medical missions in the East, and for the training of medical missionaries—lay and clerical. This latter plan has been extended to include the training of female medical missionaries for the spread of the Gospel among the women of India. £5,000 have been voted and set aside during the last financial year for the aid and extension of medical missions, and £2,000 have been voted towards the endowment of the sees of Perth, W.A., Bathurst, and Ottawa; £1,000 towards a clergy endowment fund for the diocese of Perth; and £900 for the maintenance of students in Mission seminaries and boarding schools in the diocese of Madras. Twenty-three students of various nationalities are maintained, with the assistance of the Society, in theological colleges in preparation for holy orders, and forty-four natives are being trained in connection with different Mission fields as lay agents.

The record of the Society in its early days is closely connected with Protestant Missions to India.¹ The Danish Mission at TRANQUEBAR, established by the learned and saintly Ziegenbalg, was greatly aided by its liberality. For many years also it sustained the TRICHINOPOLY Mission, inseparably associated with the long-continued, self-denying and heroic labours of Christian Frederick Schwartz. As chaplain at Trichinopoly, he made that district the centre of missionary labour in the regions around, training and sending out catechists, and extending his efforts to TANJORE, where he eventually took up his residence, and even to MADRAS, under the auspices of this Society. Schwartz died in 1798, after forty-eight years spent uninterruptedly in the Mission field. The era of the great modern missionary societies was then beginning, and the Christian Knowledge Society has by degrees transferred its direct missionary work to the Society for the Propagation of the Gospel in Foreign Parts.

From the Society's Papers.

¹ See page 26.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

INCORPORATED BY ROYAL CHARTER, 1701.
SUPPLEMENTAL CHARTER GRANTED, 1882.

IN the latter half of the seventeenth century the conscience of English Churchmen was awakened by the condition of the newly discovered lands on which emigrants from this country were beginning to settle. From 1662 the Church had prayed daily for 'all sorts and conditions of men,' that God would be pleased 'to make His ways known unto them, His saving health among all nations.' But the only specific prayer for the conversion of the heathen which the earlier Books of Common Prayer had contained was the Collect for Good Friday, which of course was used on only one day in the year. The clergy were now beginning to follow their flocks into the American colonies, but no order was taken for their being sent forth, or for their support. Dr. Thomas Bray, having been appointed Commissary of the Bishop of London for Maryland, zealously bestirred himself and aroused his friends to meet the pressing need. Accordingly, on March 13, 1701, the Lower House of Convocation of Canterbury appointed a committee to consider what was to be done for 'the promotion of the Christian Religion in the Plantations and Colonies beyond the Seas.' Archbishop Tenison applied to the Crown for a Royal Charter, and thus the Society for the Propagation of the Gospel in Foreign Parts was incorporated by King William III., consisting of ninety-six members; it being provided in the charter that the two Archbishops of Canterbury and York, the Bishops of London and Ely, the Lord Almoner, the Deans of St. Paul's and of Westminster, the Archdeacon of London, and the two Regius and the two Margaret Professors of Divinity at Oxford and Cambridge should always be members of the Society, the mode in which from time to time other persons should be elected as members of the Society being further prescribed.

Thus, by the joint action of the Church and the State, the Society was founded: 'For the receiving, managing, and disposing of funds contributed for the religious instruction of the Queen's subjects beyond the seas; for the maintenance of clergymen in the plantations, colonies, and factories of Great Britain, and for the Propagation of the Gospel in those parts.'

As soon as it was thus founded, the Society began its work. The first places which it assisted were Archangel and Moscow, where were settlements of English people engaged in trade. In April 1702 it sent forth its first missionaries, GEORGE KEITH and PATRICK GORDON, who landed at Boston on June 11. They were followed by many more, including the Rev. JOHN WESLEY, and until 1784 the Society laboured at planting the Church in what are now the United States of America.

It extended its work rapidly: it took under its care Newfoundland in 1703, Canada in 1749, West Coast of Africa in 1752, Australia in 1795, the East Indies in 1818, South Africa in 1820, New Zealand in 1839, Borneo in 1849, British Columbia and Burmah in 1859, Madagascar in 1864, Independent Burmah in 1868, the Transvaal in 1873, Japan in 1873, China in 1874, British Honduras in 1877, Fiji in 1879. From the first it has aimed at the conversion of the heathen, as well as the benefit of Christian colonists and emigrants.

It may claim to have been in an especial degree the main founder of the Episcopal Church in the United States and in the many colonies of the Empire. It has promoted the endowment of thirty-four Colonial Dioceses, and has maintained or assisted twenty-eight Diocesan or Theological Colleges in all parts of the world.

It has been careful to compel Colonial Churchmen every year to do more and more towards the support of their Church, and twenty-four Dioceses in Australia, New Zealand, and Canada are now independent of its assistance.

With the great growth of the colonies in wealth and power, their claims on the Society's treasury become less every year, and the alms of Churchmen are set free to meet the claims of our heathen and Mohammedan fellow-subjects in various parts of the world. The tabular statement on page 35 necessarily includes colonial with foreign work, as the two are carried on by one and the same organization. Little more than one-fourth

of its funds is all that is now spent on our Christian colonists; about five-eighths are spent on the conversion of the heathen and on building up native churches within the Empire; and the remainder on Missions in foreign countries, such as China, Japan, Borneo, Madagascar, and Honolulu.

The earliest connection of this Society with Mission work in INDIA was in a donation of £20, sent, with a collection of books, to Ziegenbalg and Grundler, the Danish missionaries in Tranquebar, about 1709. The assistance was not continued, as the definite object of the Society was then to minister to the British colonies. The work was, however, in part, undertaken by the Society for the Promotion of Christian Knowledge; besides whose aid a subscription was opened for the Danish Mission in India, with a large and liberal response. King George I., in 1717, addressed to Ziegenbalg a truly royal letter:—

‘GEORGE, by the grace of God King of Great Britain, etc., to the reverend and learned Bartholomew Ziegenbalg, and John Ernest Grundler, missionaries at Tranquebar: Reverend and beloved—Your letters, dated the 20th of January of the present year, were most welcome to us, not only because the work undertaken by you, of converting the heathen to the Christian truth, doth, by the grace of God, prosper; but also because that, in this our kingdom, such a laudable zeal for the promotion of the Gospel prevails. We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succour you, in whatever may tend to promote your work, and to excite your zeal. We assure you of the continuance of our royal favour. George R. Given at our palace of Hampton Court, the 23rd August, A.D. 1717, in the fourth year of our reign.’

Under the auspices of the Christian Knowledge Society, a succession of German Lutheran missionaries, among them the renowned Christian Frederick Schwartz, carried on the work in Southern India; Kiernander, with others, in Calcutta.

But the earliest sustained efforts of the S. P. G. in India were in connection with the newly established bishopric of CALCUTTA. In 1818 the Society voted the sum of £5,000 to Bishop Middleton for ‘missionary purposes,’ and in the following year gave £45,000 towards the foundation of the Bishop’s College.

In 1841 the Society commenced a Mission at CAWNPORE, where two of its missionaries were massacred in the Mutiny of 1857. In 1852 the Society devoted £8,000 out of its Jubilee

Fund to the establishment of the DELHI Mission, which was commenced by the Rev. J. Stuart Jackson and the Rev. A. R. Hubbard. The progress made almost immediately excited the anger of the natives, and in the Mutiny the Mission was swept away, and the Rev. M. J. Jennings, the chaplain, and the Rev. A. R. Hubbard, the missionary, and Mr. Sandys, a catechist, were killed at their posts.

It was long before the Mission recovered from these terrible blows ; but the Rev. T. Skelton, M.A., now Prebendary of Lincoln and Rector of Hickling, started to Delhi in 1859, where the work of the Church was, in the words of Bishop Cotton, who first visited Delhi in 1860, 'just recovering from total extinction.' He found a powerful coadjutor in Rām Chunder, the native Christian master of the Government school—one of those 'educated men' so necessary, as the bishop wrote, to the progress of the Mission, 'who should be able and willing to enter fully into the language, literature, religion, and philosophy of the Hindoos, and so win to the Church of Christ some of the educated classes.'

In 1860 Mr. Skelton was joined by the Rev. R. R. Winter, who, since the appointment of the former to a professorship in the Bishop's College, has superintended the work of evangelization and school-teaching with marked efficiency and success. With his colleagues, European and native, he has extended the work into out-stations, establishing several branch Missions, and gradually extending the work 100 miles in each direction, to cities of 40,000 or 50,000 inhabitants, as well as to smaller towns and villages.

In 1863 Mrs. Winter took advantage of the marvellous impulse which had been for some time given to female education in the Punjaub, and made an energetic commencement, with classes of girls and women.

The work steadily progresses. Increased congregations at the church services—catechetical classes—the schools and orphanages—the extension of branch Missions to Riwari, Bhawani, Kurnaul, and Paniput, made great demands upon the energies of Mr. Winter and his colleagues ; while the Kali Masjid girls' schools, the female normal school, and Zenana classes were the special charge of Mrs. Winter, who succeeded in attracting to herself the services of well-qualified ladies.

In 1877 fresh life was infused into the Delhi Mission by an

organized effort on the part of the University of Cambridge to maintain a body of men who should live and labour together in some Indian city. Delhi was chosen for this venture of faith. The Society encouraged the proposal made to it, and made itself responsible for the larger portion of the maintenance of the Cambridge contingent. The Rev. R. R. Winter cordially welcomed his new colleagues. Of the six graduates who have gone forth, two have been driven home by the climate ; but the work has been carried on with vigour and with a cordial spirit of co-operation, everything being determined by the Mission Council, comprising all the missionaries, who meet under the presidency of Mr. Winter.¹

Another Mission of unusual interest in the Diocese of Calcutta is that of CHOTA NAGPORE. In 1844 Pastor Gossner, of Berlin, sent to Calcutta four missionaries, whose field of labour was left to be determined in India. While still in Calcutta, uncertain where to go—their thoughts even turning to Thibet—they noticed among the coolies employed in repairing the Calcutta roads some people of a peculiar type of countenance. Struck with the appearance of these men, the missionaries spoke to them, and made inquiries, from which they found they were Kols, from Chotâ Nagpore, and that they belonged to tribes that had never heard of the Gospel, and were steeped in ignorance and superstition. Here then was what these missionaries were looking for—a field for Mission work ; they started at once for Ranchi, the seat of the local government in Chotâ Nagpore, and arrived there in March 1845. For five years these good men laboured among the Kols, amid discomfort and privation, having but small provision for their wants, building houses with their own hands, and often driven with stones out of the villages—and at the end of these five years they had not made a single convert. In 1850, however, they were cheered by a visit from four Kols, who sought an interview with them at their mission-house at Ranchi. They were invited to attend evening prayers at the Mission. The congregation consisted at that time of the missionaries and one or two orphan children who had been made over to them by the magistrate of the district. The Mission grew rapidly, and in course of years the converts numbered 10,000 ; but with this development

¹ Delhi is now in the diocese of Lahore, separated from that of Calcutta in 1878, this Society contributing £2,000 to the endowment fund.

differences had arisen between the missionaries and the Berlin authorities, which ended in a complete severance. As soon as this became known among the Kol converts, the greater part of them immediately presented a petition to the Bishop of Calcutta, praying him to receive them and their pastors into the Church of England. The residents also, when Bishop Milman visited Ranchi in March 1869, presented an address to him. The prayer of the petitioners was in accordance with the wish of the founder of the Mission, the late Pastor Gossner, who is believed on his death-bed to have expressed the hope that his Mission would one day be associated with the Church of England. The result of the addresses to the bishop was that he agreed to receive the Kol Christians, who followed Mr. Batsch, in number about 7,000, into the Church of England, in connection with the Society for the Propagation of the Gospel.

Immediately upon the connection of the Mission with the Society being formally recognized, the Rev. J. C. Whitley was transferred from Delhi, and he reached Chotâ Nagpore in June 1869. In 1870 Bishop Milman again visited the Mission and preached to a congregation of 1,200, of whom 585 were communicants. He also on this visit confirmed 255 candidates. The district within the sphere of the Mission comprised 300 villages, which were divided into thirty-five circles, in each of which a reader was placed, who read prayers, instructed catechumens, and was visited periodically by the chief missionary.

The Society in the year 1826 undertook in MADRAS the work which had hitherto been carried on by the Christian Knowledge Society. A District Committee was formed, and during the first ten years of its work the number of European missionaries employed in this district increased from six to thirteen, the number of Christians in the congregations from 8,352 to 11,743; and the number of children in school from 1,232 to 3,258. The progress thus commenced has ever since continued. It has sometimes been more rapid than at other times, but there has been no real falling off; there has always been an ascent and substantial progress.

Madras was constituted a Bishopric in 1835, when Bishop Corrie became the first bishop, succeeded in 1837 by Bishop Spencer, who, notwithstanding continual ill-health, laboured zealously and faithfully for the twelve years of his episcopate,

to promote the Missionary cause, especially in connection with the Missions of this Society, which in his time were wonderfully revived. He was succeeded in 1849 by Bishop Dealtry, who devotedly laboured in the cause of Christ for nearly twelve years, when he was succeeded in 1861 by Bishop Gell, the present occupant of the see, who has already been privileged for nearly twenty years to carry on the work of chief pastor in this missionary diocese.

The Madras Missions are divided into three circles. One comprises MADRAS itself, with a few isolated stations, and the Missions in the TELUGU country and HYDERABAD. Another comprises TANJORE and TRICHINOPOLY, including the various districts and stations connected with them, together with CUDDALORE. The third comprises TINNEVELLY and RAMNAD.

The grants of the Society to this diocese have long been larger than the grants made to any other diocese in any part of the world. The whole of the grant is expended in payments towards missionary work, either directly, in the support of missionaries and the partial support of native pastors and catechists, or indirectly, in the maintenance of Mission schools. Only a very small proportion of the Society's grants has at any time been expended on buildings. Speaking generally, it may be said that the entire amount has been devoted to the sacred work of sowing the good seed of the Word; and as a proportion is generally found to exist in every department of work between means and ends, between the number of labourers in any field and the fruits of their labour, it may naturally be expected that Madras shall stand as high in the order of results as in the order of receipts. It will appear, we trust, that this expectation has been fulfilled. In this diocese, at the date of the last accounts, there were 42,192 baptized persons in the Society's Missions, besides 11,901 catechumens. The communicants numbered 12,550. Of the 85 clergy, 70 were natives.

From an interesting communication addressed to the Society in 1881 by Bishop Gell, and his coadjutor Bishop Caldwell, we extract the following as an indication of the progress made:—

‘In many particulars the Missions have made decided progress during the last few years. Efforts towards self-support, especially in the older Missions, are being more systematically made. The native clergy and people evince more anxiety on this subject, and the results are now such as to give us good hope for the future. We are quite of opinion that more

may yet be done in this direction from year to year, and that when the people belonging to the older congregations find that they *must* do more, they will find also that they *can* do what they *must*. In several Missions Church Councils have been established, and are found increasingly useful in teaching the people to take an intelligent interest in missionary work, in the collection and management of funds, and in the development of the native church. A special and very encouraging sign of the times is the interest that is now taken in various Missions—we hope we may soon be able to say in all—in voluntary efforts on the part of the people—men and women, in their several spheres—for the evangelization of the heathens in their neighbourhood. It cannot be doubted that the zeal with which this work was carried on in various places, especially in Tinnevely, before the great famine, prepared the minds of the heathen for the reception of the lessons taught by the liberal relief rendered to them by European Christians in the time of their distress. It was only in those districts where evangelistic agencies had been systematically at work that famine relief led to any considerable increase in the numbers of the persons under Christian instruction. The connection, therefore, between the two things is indubitable.'

With BOMBAY the Society became first connected in 1830, but its Missions were feeble and the missionaries few until a recent date. The work in Ahmednagar promises to rival that in Tinnevely.

To the endowment of the See of RANGOON the Society gave £2,000, and it has had the honour of maintaining all the Missions of the Church of England in Rangoon from the first. It was the wish of Bishop Cotton that while the Church Missionary Society penetrated northward, the S. P. G. should go and work southward, in Assam and Burmah, and thence towards Singapore and its old Missions in Borneo. The work in Rangoon has from the first been largely educational, but especially among the Karens it has also been distinctly evangelistic.

Bishop Cotton declared that there were three great missionary successes in India. (i.) The work of the Church in Tinnevely; (ii.) the work of the Lutherans in the 'peasant Church' of Chotâ Nagpore; (iii.) the work of the American Baptists in Burmah.

The Society commenced work in CEYLON in 1838. It has recently offered £2,500 towards the endowment of the See of Colombo, which will not be maintained out of public moneys after the incumbency of the present bishop; and it endowed St. Thomas' College with an equal sum. Of the work in general, as connected with the chaplaincies on the island, the bishop writes:

‘If I am to sum up the results of the Society’s work in Ceylon, I should say: The Society has given a missionary character to all the Church’s work here. It has supplied a missionary side to the work of almost every chaplain and catechist.’

The Mission to BORNEO was commenced in 1847 by a committee who raised a special fund to which the Society contributed. In 1854 the Society took the responsibility of the whole Mission, which it has borne ever since. It gave £5,000 towards the endowment of the see, and has recently offered £2,000 in order that the endowment of the see may be adequately completed.

It is only truth to say, that, under the protection of their Highnesses, the late Rajah Brooke and his successor, the present religious condition of Borneo, with its numerous Christian converts, especially amongst the Saribas and other kindred tribes, previously notorious for their piracy and head-taking, is the result, under God, of the care and charity of the Society for the Propagation of the Gospel.

In SINGAPORE, PENANG, MALACCA, the chaplains of the settlement have at various times initiated Mission work, which has eventually been aided by the Society, especially in supporting native deacons and catechists. In 1872 the Society sent a clergyman, the Rev. W. H. Gomes, from Borneo, and

‘from that time there has been steadily increasing prosperity. We have built a beautiful school-chapel, holding 200 people, and a commodious house for the missionary, with accommodation for divinity students. Another Mission chapel at Jurong, in the centre of the island of Singapore, is just being begun. Representatives of the many races of populous polyglot Singapore gather together in the Mission building to services held in the one language which is common to them all, Malay; and there are other services in Chinese and Tamil: there are some 200 Christians, the fruits of the Mission.’

To the diocese of Victoria, HONG KONG, the Society contributed £2,000 for the endowment of the see, but it has had no Missions within its limits of any magnitude.

After the first day of intercession (Dec. 20, 1872) a munificent layman offered a subscription of £1,000 per annum for five years, on condition that the Society entered on new work. At the same time a promise of £500, for missions in China, was received.

Thus encouraged, the Society sent two clergymen to JAPAN

in 1873, and two to NORTH CHINA in 1874. There are now six missionaries of the Society in Japan ; and in China the first missionary has been consecrated bishop, and has with him four clergymen, besides several young men who are training for missionary work.

The Society's annual expenditure in Asia now exceeds £40,000.

The Missions of the Society in AFRICA were commenced by sending, in 1820, a chaplain to Capetown, and a second in 1840. In 1847, when Bishop Gray was consecrated, there were only thirteen clergymen in the whole of South Africa. The Society immediately voted large grants to Capetown, including a sum of £1,000 towards the endowment of a college.

For the endowment of the See of Grahamstown in 1855, the Society gave £5,000, and to that of Natal the sum of £1,500. In 1863, the Society made itself responsible for the stipend of the Bishop of the Orange Free State, which it continued for eighteen years, until the see was endowed, the Society contributing nearly £2,000 to that object. It has also made annual grants to the Missions in this diocese. The diocese of St. John's, which is now assisted by the Scottish Church, was originated by the Society, which continues its undiminished assistance to it. Similarly the work in Zululand was originated by the Society.

Of the work among the Kafirs, the Bishop of Grahamstown wrote in 1881 in words still applicable :—

‘Whereas twenty-five years ago we had not a single Kafir convert, we are now counting our communicants by thousands, that we have a native ministry growing up ; and that the foundation is laid of a native ministry fund supported entirely by themselves ; which, but for the troubled state of the country, would ere this have grown into a respectable amount. For the sums which the Kafirs have of themselves freely contributed towards building churches, churches that would not disgrace any European congregation, especially at Newlands and the Keiskamma Hoek, is a plain indication that the natural carelessness of the heathen and the savage, a trait most perceptible in them, can be made to give way before the teaching of the Gospel.’

The Society's sphere of operation in the MAURITIUS diocese comprises not only that beautiful island, ‘the Malta of the Indian Ocean,’ but its many small dependencies. These embrace the Seychelles Archipelago, Rodrigues, Diego Garcia,

and about seventy other little islands scattered over a vast extent of the Indian Ocean. Rodrigues, the nearest, is 300 miles to the east; and the Seychelles group, the most important dependency, is nearly 1,000 to the north of Mauritius. All are in the tropics. The population of the diocese is about 376,000 souls, of whom a large proportion are Creoles, 'coolies,' and descendants of emancipated slaves.

From the year 1836, two years after the Emancipation Act, the Society, in the words of the bishop:—

'has carried on its Christian work among the ever-changing population of this tropical colony, both Creole and Indian. In the year 1867, as many as two ordained missionaries, six catechists, twenty-six teachers, and fifteen schools were maintained in Mauritius and the Seychelles with the help of liberal grants-in-aid from the local government. The Society's present staff, December 1881 (owing to reductions in school-operations made by the late Bishop Huxtable, when Diocesan Secretary), embraces in Mauritius and the Seychelles, one missionary, two Creole and two Indian clergymen, together with eight catechists; all of whom are liberally aided by the Government. About eight hundred and fifty Indians (Tamil and Telugu) are connected with the scattered congregations so ministered to, together with about one thousand Creoles in Mauritius and Praslin. The conduct of the services, the contributions of the people, the number of communicants, and the general state of these Missions, are (I think) as fair as can perhaps be expected in the midst of the incessant changes of population, and the opposition of the French Ultramontanist and the Pagan antagonism which we meet with here.'

In MADAGASCAR the Society commenced work in 1861, and succeeded in obtaining the consecration of a bishop to lead the Missions in 1874, since which date it has been responsible for the support of the bishop and of the whole missionary body. On the WESTERN COAST of Africa the Society assists the West Indian Mission to the Pongas, and in the island of ST. HELENA, and in the remote settlement of TRISTAN D'ACUNHA, the Society's grants have been and are the mainstay of the Church.

Its expenditure in Africa, and in the islands adjoining, at the present time exceeds £16,000 per annum.

The Society's labours in NEW ZEALAND commenced in 1839, two years before the consecration of Bishop Selwyn. It immediately gave considerable assistance to the bishop, and contributed largely to the endowment of Theological Colleges. The single See of New Zealand has now grown into six, all of

[Continued on page 36.]

SUMMARY.

Income for 1887, £109,765 5s. 3d.

Fields of Labour.	Ent'd, A.D.	No. of Stations.	Foreign and Colonial Workers.			Native Workers.			Adherents.	Race.	Communi- cants.	Schools.	Scholars.	Native Contri- butions.
			Ordained.	Lay.	Female.	Ordained.	Lay.	Female.						
India . . .	1828	73 (a)	60	9	61	105	1,688	255*	72,217 (b)	Natives	{ 23,831 747*	678	25,333	*
Ceylon . . .	1838	11	6	...	...	6	69	28	2,935*	Natives and Asiatics	{ 1,069* 61*	40	2,688	*
3orneo, &c. .	1849	10 (a)	11	1	...	2	17	...	2,908*	Natives	1,069*	*	*	*
China . . .	1874	2	3	...	...	...	*	...	282*	Natives	61*	*	*	*
Japan . . .	1873	2	6	7	4	1	*	2	246*	Natives	18*	*	*	*
Mauritius and Seychelles .	1836	3	2	...	...	2	16	...	2,004*	Indians and Creoles	400*	10	319	*
Madagascar .	1864	8 (a)	8	...	4	5	87*	14	10,000*	Natives	800*	72	3,682	*
West Africa .	1752	2	...	...	...	2	1	...	442*	Natives	36*	2	70	*
South Africa .	1820	97 (a)	104	40*	10	9	69*	5	57,680	Colonists, Na- tives, Half- castes and Indians	12,523	*	*	*
West Indies & S. America .	1712	37	32	3	...	5	16	...	39,725	Negroes, Half- castes, Natives and Asiatics	7,923	*	*	*
North America	1702	16 (a)	176	...	...	...	7	...	89,238	Colonists and about 1,000 Natives	16,867	*	*	*
Australia and Pacific . . }	1795	16	18	1	...	...	...	...	3,943	Colonists, Na- tives, Half- castes and Asiatics	1,577	*	*	*
Europe . . .	1855	34	34	...	...	...	...	...	*	English	64*	...	...	*
Totals . . .		464 (a)	460	61*	79	137	1970*	304*	281,620*	...	66,593	802	32,092*	*

(a) Chief stations only—in addition there are numerous out-stations.

(b) In addition to these 72,217 baptized members there are 14,094 Catechumens in the Indian Missions.
* Returns incomplete.

which are independent of England—Auckland, Wellington, and Waiapu, in the Northern Island; Nelson, Christchurch, and Dunedin, in the Southern.

To the MELANESIAN Mission the Society contributed annually, from 1853 until 1880. On the decease of Bishop Patteson, the Society was able, by an appeal to the mother-church, to raise £7,000 for the perpetuation of his memory. Of this sum £2,000 were spent in the erection of the memorial church in Norfolk Island, £1,500 were applied to the cost of the missionary ship, the *Southern Cross*, and the balance was voted to the endowment of the Mission.

The Society is now assisting in the maintenance of clergymen in FIJI, and in HONOLULU, and NORFOLK ISLAND. With regard to these islands, the Bishop of Honolulu wrote a few years ago, and the words are as applicable to-day:—

‘In viewing the opportunities before us, special account should be taken of the Chinese, who form a large and important element in the population, and for whose evangelization a special effort ought to be made. The islands are thus more than ever a missionary field.’

Compiled from the Society's Official Papers.

BAPTIST MISSIONARY SOCIETY.

FOUNDED 1792.

THE eighteenth century was drawing to its close, and the missionary efforts of the churches, as described in preceding sections, were still intermittent and circumscribed. No Christian community had as yet apprehended its duty, or grasped the opportunities which in the increasing intercourse of nations offered themselves on every hand. But a new era was approaching, and by an almost sudden revelation of its responsibility, the whole Church was aroused to a better discernment of its vocation; so that before the nineteenth century had closed its second decade, every Protestant evangelical community in Christendom had undertaken missionary work among the heathen.

In this work, WILLIAM CAREY was the great pioneer. The tale of the village pastor, schoolmaster, shoemaker, pondering in his poverty the dream of a world evangelized, has often been told.¹ In 1786 he ventured to propose at a ministers' meeting at Northampton as a subject for discussion whether the command given to the Apostles to teach all nations was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent. On this the venerable minister of the place, John Ryland, sen.,² exclaimed, 'You are a miserable enthusiast for asking such a question! Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first!' For the time the youthful

¹ See *Life and Times of Carey, Marshman, and Ward*, by the late Joshua C. Marshman, 1859, and the *Life of William Carey, D.D., Shoemaker and Missionary*, by George Smith, LL.D. (2nd ed.), 1887.

² Observe, not *Dr.* Ryland, of whom the story is often mistakenly told. John Ryland, jun., D.D., afterwards the well-known President of the Bristol Academy, was one of Carey's coadjutors and fastest friends,

minister was silenced; but he went home, and with much pondering wrote a pamphlet: *An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathen, in which the Religious State of the Different Nations of the World, the Success of Former Undertakings, and the Practicability of Further Undertakings, are considered by WILLIAM CAREY.* Mr. Thomas Potts of Birmingham gave Carey £10 to publish the MS., and it was printed in Leicester, to which town Carey had meantime removed. The treatise ends by suggesting 'the formation of a catholic, or, failing that, a Particular Baptist Society, of "persons whose hearts are in the work, men of serious religion and possessing a spirit of perseverance."' He proposes also, to sustain the effort, 'a subscription of one penny or more per week from all members of congregations.'

At a ministers' meeting held at Nottingham, May 31, 1792, the Leicester pastor occupied the pulpit. His text was Isaiah liv. 2, 3, 'Enlarge the place of thy tent,' etc.; his divisions, *Expect great things from God: Attempt great things for God.* Such was the effect of the sermon that the younger Ryland wrote, 'If all the people had lifted up their voices and wept, as the children of Israel did at Bochim, I should not have wondered at the effect.' The preacher, after the service, seeing that the ministers were dispersing, seized Andrew Fuller's arm and imploringly asked, *And are you after all going again to do nothing?* His importunity prevailed, and the pastors resolved 'that a plan be prepared against the next ministers' meeting at Kettering for forming a Baptist Society for propagating the Gospel among the Heathen.' The meeting was duly held, October 2, 1792—henceforth to rank among memorable dates in the annals of Christ's kingdom—and the Society was formed. Twelve ministers met in the parlour of Mrs. Beeby Wallis, in a white house still visible on the outskirts of the town from the Midland Railway; they signed preliminary resolutions, and a subscription was made on the spot, amounting to £13 2s. 6d. Reynold Hogg of Thrapston was the first treasurer, Andrew Fuller of Kettering the secretary. From Birmingham more substantial aid was soon sent, mainly through the pleading of Samuel Pearce. The London ministers, with but one or two exceptions, still doubted, but in the Midlands the flame was fairly kindled. At this crisis, Mr. John Thomas, a surgeon from Bengal, an

ardent enthusiastic man, with a strange, eventful history, returned to England, and gave such accounts of the needs of India, that the newly-formed Committee, who had been contemplating a Mission to the South Seas, resolved to make an attempt upon the East. At Leicester, on the 20th March, 1793, Carey and Thomas were solemnly ordained to missionary work. Difficulties on which we need not here dwell, arising very much from Mr. Thomas's antecedents, hindered them from proceeding to India in an English vessel; and at length they sailed under the Danish flag, and landed at Calcutta on the 11th of November. The revenues at command were very small, and for a time Carey was superintendent of an indigo factory, at Mudnabatty, near Malda, thus supporting himself while engaged in evangelistic work, establishing village schools, and translating the New Testament into the Bengali dialect. In 1799 the indigo factory was given up; and about the same time Carey was joined by Messrs. Marshman and Ward, with whom, on account of the still persistent opposition of the East India Company, he removed to the Danish settlement of SERAMPORE, on the west bank of the Hooghly, fourteen miles from Calcutta.

The missionary community at Serampore long lived together as one large family, teaching, preaching, establishing schools, and translating the Scriptures. Mr. Carey was appointed tutor, afterwards professor, of Bengali in the Government college at Fort William, Calcutta. Mr. and Mrs. Marshman established a boarding-school for the children of English residents. Mr. Ward superintended a printing-press, which besides issuing translations of the Scriptures, tracts, and other missionary publications, was largely employed in general work, and the whole profit of these several employments was devoted to the Mission.

A passage from a speech of William Wilberforce in the House of Commons, in 1813, when the expiry of the East India Company's Charter raised the whole question of the toleration of missionary work in India, shows the view taken of the Serampore work by that large-hearted Christian philanthropist.

'In truth, sir,' said Mr. Wilberforce, 'these Anabaptist missionaries, as, among other low epithets bestowed on them, they have been contemptuously termed, are entitled to our highest respect and admiration. One of them, Dr. Carey, was originally in one of the lowest stations in society; but

under all the disadvantages of such a situation, he had the genius, as well as the benevolence, to devise the plan which has since been pursued of forming a Society for communicating the blessings of Christian light to the natives of India; and his first care was to qualify himself to act a distinguished part in that truly noble enterprise. He resolutely applied himself to the diligent study of the learned languages; after making a considerable proficiency in them, he applied himself to several of the Oriental tongues, more especially to that which I understand is regarded as the parent of them all, the Sanskrit; in which last his proficiency is acknowledged to be greater than that of Sir William Jones himself, or any other European. Of several of these languages he has already published grammars, of one or two of them a dictionary, and he has in contemplation still greater enterprises. All this time, sir, he is labouring indefatigably as a missionary, with a warmth of zeal only equalled by that with which he prosecutes his literary labours. Another of these Anabaptist missionaries, Mr. Marshman, has established a seminary for the cultivation of the Chinese language, which he has studied with a success scarcely inferior to that of Dr. Carey in the Sanskrit. It is a merit of a more vulgar sort—but to those who are blind to their moral and even their literary excellences it may perhaps afford an estimate of value better suited to their principles and habits of calculation—that these men, and Mr. Ward also, another of the missionaries, acquiring from £1,000 to £1,500 per annum each by the various exercises of their talents, throw the whole into the common stock of the Mission, which they thus support by their contributions only less effectually than by their researches and labours of a higher order. Such, sir, are the exertions, such the merits, such the success, of these great and good men, for so I shall not hesitate to term them.'

From Serampore as a centre, missionary operations were extended to other districts of Bengal. Dinajepore, Cutwa, and Jessore were first occupied, and in 1809 a place of worship was opened for Europeans and natives in Calcutta. In 1810 the work had extended from Bengal to Northern India, where Patna and Agra were the first stations. Allahabad was occupied in 1814, Dacca and Monghyr in 1816, Howrah, Beerbhoom, Benares and Delhi in 1818. Serampore College was now founded, a charter being obtained from the Danish Government in 1829.

Meantime Carey and his colleagues gave increasing attention to the work of translating the Scriptures. The whole or parts of the sacred volume were rendered by them and their coadjutors in other parts of India, into no fewer than thirty-one languages and dialects, a number increased before the Jubilee year of the Society to forty-four. Dr. Marshman also had translated the Bible into Chinese, besides preparing a grammar of that language, and a translation of Confucius into English. Most valuable aid was rendered in the work of translation by Dr. William Yates, who joined the Mission in 1814, and by

Dr. Wenger, a native of Switzerland, a philologist of rare ability and learning, who went out to India in 1839.

The history of the Serampore Mission during the first twenty-five years of its existence was very chequered. In 1812 the printing-house was totally consumed by fire—a calamity which proved unexpectedly and providentially a turning point in the enterprise, by the sympathy it awakened among British Christians of all denominations; no less than £10,000 being raised in fifty days to make good the loss, with a liberality unprecedented in the history of Missions. From this time generous gifts to the missionary cause have become an ordinary incident of church life, and a special need, once fully apprehended, has always been met by ready and spontaneous offerings.

A more serious peril arose from a prolonged controversy between the Serampore brethren and the Home Committee as to the administration of the property and income of the Mission. The result was a separation, which lasted from 1827 to 1838, the two bodies labouring independently. Early in the latter year the breach was happily healed, and the unity has since remained unbroken.

The missions of the Society in India, at the date of the last report, were carried on in BENGAL, at sixteen principal stations; in the NORTH-WEST, at ten stations; in WESTERN INDIA in two, Bombay and Poonah; and in SOUTH INDIA in one, Ootacamund, the abode of the late venerable George Pearce. The work of translation and printing is still actively carried on under the direction of the Rev. G. H. Rouse, M.A., of Calcutta, and the Rev. J. W. Thomas, Manager of the Calcutta Press; and besides the works printed for the Mission, the press has also issued between eighty and ninety thousand copies of the Scripture books in Bengali for the Calcutta Bible Society.

The Mission to CEYLON was begun in the year 1812 by Mr. Chater, who removed from Burmah to Colombo, and was at once greatly encouraged in his work, preaching both in the Singhalese and the Portuguese languages. The principal stations of the Society are now at Colombo, Ratnapura, and Kandy. The Rev. F. D. Waldock, the senior missionary, is in charge of the Colombo work. Much attention is given in this island to Christian education; and the character of the work in general is well indicated by the following extract from a letter of the Rev. H. R. Pigott of Colombo, written in 1887:—

"The past year has been one of much blessing and power, and we have been cheered on all hands by manifest tokens of God's presence. Sixty-five persons have been added to our churches by Baptism—33 in Colombo district, 31 in Kandy, and 1 in Ratnapura. During the year, 102 regular services have been held each week, attended by 3,008 persons. In attending to their evangelistic work, each month our 22 preachers travel on an average 1,743 miles, and speak to 5,790 persons—or over 20,000 miles per annum, and nearly 70,000 persons. They have also distributed 37,000 tracts and religious books. Eight evangelistic missionary tours have been made during the second half of the year. Many distant villages have thus been visited, and many hundreds of persons have been, for the first time, brought within the sound of the Gospel. We have now a total of 2,534 children in attendance at our day-schools, being an increase of 344 during the year. The total amount of Government school grants earned is 5,757 rupees 50 annas, being an increase of 461 rupees. I regret to find that so small a percentage of our day scholars attend our Sunday schools, and efforts are being made to induce the children to attend better in future. The religious training of our day scholars is not neglected, for each child receives definite and regular religious instruction. Our native brethren have commenced the publication of a *Singhalese Baptist Magazine*, which will be helpful to our churches in many ways."

A Mission to CHINA, after some previous attempts, was recommenced in the year 1877, and is now carried on mainly in two provinces, Shansi, the more northerly, and Shantung, to the south. In the former province, where the Rev. Timothy Richard has been the pioneer of much useful work, there are four principal stations; in the latter two, the Rev. A. G. Jones being the senior missionary. 'With regard to the work of the past year,' writes one of the missionary brethren, 'the question of a trained Native Christian agency has occupied a prominent place. Our brethren are most anxious to develop and foster the Chinese Native Church: a Church that should not be exotic, but really and truly a Church of Christ—Chinese in worship, discipline and government. Hence the pressing importance of a fitting equipment for suitable native agency; men thoroughly acquainted with Chinese modes of thinking and living, and who have an insight into the motives, ideas, and life of their fellow-countrymen.'

An important work in training native evangelists has accordingly been initiated and carried on, especially in Shantung under the direction of the Rev. J. S. Whitewright. A Medical Mission has also been initiated, of which Dr. J. R. Watson is the director.

With regard to the prospects of the work in China, the follow-

ing extract from the report of the Society is of much significance :—

‘The present condition of the Chinese Empire cannot but excite the deepest interest. Religious and political forces of a mighty sort are acting upon the Government; the days of her isolation and exclusiveness are nearly ended, and the wedges have already entered that must ultimately open up ancient China.

‘A new departure, full of significance, and full, we cannot but think, with many blessings to the Chinese people, has recently been made by the Imperial Government. Conservative and slow to move, it has, notwithstanding, taken a forward step which we should hail with profound gratitude to God. A decree has been issued to the high officials of the Chinese Empire, calling their attention to the work of the Christian missionaries, and defining the attitude which in future is to be taken towards their work and towards native converts to Christianity. On the strength of this decree, the heads of provinces and high mandarins have issued proclamations to the people, calling on them to live at peace with Christian missionaries and converts, and explaining that the Christian religion teaches men to do right, and should, therefore, be respected.

‘These proclamations have been published in so many parts of China that it seems probable that every viceroy in the eighteen provinces has received official and positive instructions on the subject.

‘Four years ago the British Minister at Peking, the late Sir Harry Parkes, wrote :—

“At length it may with positive truth be said China is on the move, even China cannot withstand transforming Western forces.”

‘To-day, with even a fuller meaning, may it be said, “China is on the move.”’

A mission to JAPAN was established in Tokio in 1879, under the care of the Revds. W. J. White and G. Eaves, but it is much crippled by the want of labourers. ‘Everywhere,’ writes one of the missionaries, ‘the work is prosperous, and very encouraging. The converts are working zealously. We are doing our utmost to follow the rapid progress which our work is making, and shall continue to do so; but we trust you will remember us, and, if you can, give us another man.’

Turning to another quarter of the world, we have briefly to notice the eventful history of this Society in the WEST INDIA ISLANDS. Of this work George Liele, a coloured free man from Georgia, was the pioneer. Passing over to JAMAICA, he gathered congregations in Kingston, Spanish Town, and other places. He was much persecuted, and more than once imprisoned. One of his congregation, named Moses Baker, a worthy, illiterate man, carried on his work, and eventually applied to the English

Society to send out a white man and his wife. Mr. Wilberforce gave valuable advice and help, and at length the Rev. John Rowe was sent, arriving in the early part of 1814. He found the work in great disorder, owing very much to the opposition of the authorities; but he zealously set himself to the work of organizing, preaching, and teaching, with such success that, although his career was closed by death in little more than two years, he left a name long honoured throughout the island. He was followed in 1817 by the Rev. James Coultart, who settled in Kingston, and soon gathered a large church. The number of missionaries was now rapidly augmented. Christopher Kitching, Joshua Tinson, James M. Philippo, Thomas Burchell, William Knibb, and many others having been added to the number by the year 1824. Large chapels were built in many parts of the island; great numbers of the negroes were admitted to the churches, and large day- and Sunday-schools established for the black children. The returns of 1831 gave 10,838 communicants in 24 churches, presided over by 14 English missionaries. But troublous times were at hand.

At the end of 1831, symptoms of insubordination appeared among the negroes, and open revolt soon broke out in many places. Martial law was at once proclaimed. The missionaries, who had spared no effort to urge their flocks to quietness, diligence and submission, were charged with having fomented the insurrection. Mr. Knibb, Mr. Burchell and others were arrested and their lives were threatened. Several chapels and other buildings belonging to the Baptists were destroyed by angry mobs. The missionaries, being brought to trial, were acquitted: and it was determined to send Messrs. Knibb and Burchell to England, to lay their case before the churches and the public. On the 21st June, 1832, the annual meeting of the Society was held in Spa Fields Chapel, London, and Mr. Knibb boldly declared from the platform that slavery must cease. His words found an instant and enthusiastic response; and the Baptist churches of this country contributed no unimportant share to the agitation which led two years after to the abolition of slavery throughout the British dominions. On the recommendation of the Government a grant of £5,510 was made to the Society as compensation for the ruined chapels, and the result of an appeal to the Christian public for the remainder brought in no less than £13,000. The work was resumed

under the happiest auspices, the Christian negroes proved in most cases worthy of their freedom, and there was for some years so much increase and blessing that the churches were led to celebrate the Jubilee of the Baptist Missionary Society in 1842, by declaring themselves independent of its funds. Since that date therefore the work in Jamaica has been mainly self-supporting. In the 142 churches connected with the Baptist Union of that island, there were at the date of the latest returns more than 31,000 communicants under the care of British or native pastors, the latter greatly preponderating. All this is indirectly the result of the blessing of God on the labours of the Baptist Missionary Society.

The Society still maintains the COLLEGE at CALABAR, Kingston (established 1818), with a staff of three tutors, the venerable D. J. East being president; the work of the College comprising a Theological School for the training of pastors, a Normal School department, a High School, and a general Day School for boys and girls. The College takes a high rank among the educational institutions of the island, and to the churches it is invaluable.

In the West Indian Islands the Society continues its work. The BAHAMAS were entered in 1833, TRINIDAD in 1843, SAN DOMINGO in the same year, and TURKS ISLANDS in 1880. Much attention in these islands is given to the education of the young, many of the Sunday-schools being large, especially in the Bahamas. In San Domingo there is much to discourage, through the unsettled state of public affairs. From Turks Islands and Trinidad the missionaries report large congregations and a gratifying increase of membership.

A sign of spiritual life among the members of our West Indian churches has been the eagerness evinced to send the glad tidings of salvation to AFRICA, the land of their ancestors. As soon as slavery was abolished the purpose began to take a definite form, generous contributions were offered by the emancipated negroes; and the Society at home resolved to imitate the effort. The Rev. John Clarke, a missionary from Jamaica, and Dr. G. K. Prince, a medical practitioner, were sent out to survey the ground, and fixed upon the island of Fernando Po, near the mouth of the river Cameroons, in the Gulf of Guinea. The Mission was fully inaugurated in the Jubilee year

of the Mission, 1842, the Rev. T. Sturgeon was set apart for the work ; followed by the Rev. Joseph Merrick, also from Jamaica, and the Rev. Alfred Saker from Devonport, with others. The work was extended to the continent, and churches were gathered and organized. Mr. Saker soon developed rare abilities not only as an artizan but as a linguist. He reduced the Dualla language, spoken on the mainland, to writing, prepared elementary books, translated large portions of Scripture ; and taught the people the arts of civilized life. Romanist intrigues after a while compelled the missionaries to quit Fernando Po ; but they found a foothold on the continent, and formed the settlement of Victoria on Amboises Bay, at the foot of the Cameroons mountains, devising at the same time plans for penetrating into the interior. The coloured pastors Fuller, father and son, and Pinnock ; the English missionaries, Diboll, Quintin Thomson, and others, formed with Mr. Saker a devoted band, and there appeared the fairest hope that, even when these brethren were removed, the little colony of Victoria would be not only a prosperous Christian community but a fountain of light and life to the regions beyond. Not long, however, after Mr. Saker's decease in 1880, unexpected difficulties arose from the schemes of German colonization on the West Coast of Africa, and eventually it was deemed best to relinquish the work into the hands of the Basel Missionary Society. This has now been done, and the enterprise, it is hoped, will be carried on not less effectually than before by that earnest Protestant association.

The Mission to THE CONGO, writes the late Treasurer of the Society, Joseph Tritton, Esq., owes its practical development in great measure,

‘ to the publication of Mr. Stanley's record of his wonderful journey “ across the Dark Continent.” The attention of the Christian Church had been drawn to the spiritual need of other parts of Africa, besides those of its Western and Southern Divisions, where loving hands had unfurled, with no mean success, the banner of the Cross.

‘ In connection with the London Missionary Society, the wanderings, the discoveries, and the sufferings of Dr. Livingstone, the touching circumstances of his death on bended knee in the hut of Ilala, and the subsequent transport of his cold ashes by native hands, to be laid with the illustrious dead in our ancient Abbey, had greatly influenced the public mind. While the record of the Church Missionary Society's proceedings at Uganda, the propagation of the Gospel and its ready reception at the court of King Mtesa, further stimulated religious sympathy on the African's behalf.

‘Prayerful thought on the existing need of Central Africa, and the possibility of meeting it, had long been working in one benevolent mind—that of a Christian gentleman, Mr. Robert Arthington, of Leeds, who, in the spring of 1877, thus wrote to the Committee of the Society: “There is a part of Africa, not too far, I think, from places where you have stations, on which I have long had my eye, with very strong desire that the blessing of the Gospel might be given to it—it is the Congo country, an old kingdom, once possessed—indeed, it is now—of a measure of civilization, and to a limited extent instructed in the externals of the Christian religion.”

‘After glancing at the history of the country and its readiness to receive some English (“white men”) if they would come to them, Mr. Arthington made the following generous proposal:—

“It is therefore a great satisfaction, and a high and sacred pleasure to me, to offer one thousand pounds, if the Baptist Missionary Society will undertake at once to visit these benighted, interesting people with the blessed light of the Gospel, teach them to read and write, and give them, in imperishable letters, the words of Eternal Truth. By-and-by, possibly, we may be able to extend the Mission eastwards, on the Congo, at a point above the rapids.”’

This proposal, followed as it was by other large-hearted suggestions and generous gifts, encouraged the Committee to undertake the mission. Suitable men were found as pioneers for the work, notably Mr. Grenfell, a skilled engineer as well as a devoted missionary labourer; Mr. J. T. Comber and Mr. W. Holman Bentley. These missionaries with their companions proceeded to San Salvador, and thence to Stanley Pool, the entrance of the Upper Congo, from which to Stanley Falls, on the Equator, in the very centre of the continent, there is an uninterrupted waterway of more than a thousand miles. To navigate this river, a steamer was built—again at Mr. Arthington’s suggestion—and appropriately named *The Peace*. Settlements have been formed on both the Upper and the Lower Congo, and a band of twenty missionaries are now hopefully and joyously at work. The losses by death have been heavy, Mr. Comber himself having been among the latest called to his rest; but recruits are still pressing forward; and as the conditions of health in these regions are better understood it is hoped and believed that the valuable lives that remain will be preserved. A fire that caused much distress in the Mission premises at Stanley Pool, August 1886, like the fire at Serampore in 1812 to which reference is made above, called forth the sympathy and generosity of the British churches in an extraordinary degree, the whole amount of the loss—

some £4,000—being raised again in fifty days, and almost without a special appeal.

Amid all the pioneering work, spiritual results have not been absent. At San Salvador there have been many conversions, and in other places there are manifest signs of spiritual influence. Not long before his decease Mr. Comber wrote, 'The Congo Mission was never so full of promise as to-day. No one can study its brief history without seeing most clearly the overruling hand of God.'

The language has been reduced by Mr. Holman Bentley to a written form: an elaborate grammar and dictionary in one handsome volume has been published, and the *Peep of Day* has already been translated. The New Testament and other portions of Scripture will soon follow; and the vast basin of the river will, it is hoped, become accessible to the glorious gospel.

In addition to the Missions described above, the Society has undertaken work on the Continent of Europe, which does not fall within the scope of this manual. It has also adopted a mission at Nablous in PALESTINE (the ancient Shechem or Sychar) where Mr. El Karey, assisted by his wife and her sister, are labouring chiefly among the Jews and the Moham-medans. Two day-schools are also conducted in Nablous, one for girls, one for boys. In these, writes Mr. El Karey, 'we have Jews, Greeks, Mohammedans, Samaritans, and Protestants, bowing their heads together and offering up prayers to God. We have only Christian teachers in our schools; the instruction is entirely Scriptural. Many of the scholars have become true Christians.'

*Compiled from Dr. Cox's History of the Baptist
Missionary Society (1842) and the Reports of later years.*

SUMMARY.

Income for 1887-8, £70,142 10s. 5d.

E

Fields of Labour.	Entered.	No. of Stations and Sub-Stations.	Missionaries.	Evangelists.	Communicants.	Day Scholars.	Sabbath School Scholars.	Day School Teachers.	Sunday School Teachers.	Native Contributions (Approximate).
INDIA:—										
Bengal Presidency	1799	110	35	89	3,317	2,104	1,604	87	111	£5,976
Northern India	1816	38	21	39	938	1,575	689	56	52	
Western India	1853	4	3	4	47	40	66	2	6	
Southern Presidency	1874	1	1	1	39	25	30	...	...	
Ceylon	1812	72	5	25	806	2,536	894	63	83	
China	1877	55	21	5	1,097	...	...	...	...	£333
Japan	1879	11	3	4	130	55	50	1	3	
Palestine	...	5	1	...	21	48	55	5	3	
WEST INDIES:—										
Trinidad	1843	14	2	12	819	...	261	...	20	£985
San Domingo	1843	4	1	7	104	...	268	1	31	
Turk's Island	1880	11	1	42	811	114	723	5	88	
Bahamas	1833	83	1	83	4,177	288	4,043	5	430	
AFRICA:—										
West Coast	1843	5	Work transferred to Basel Missionary Society.							
Congo	1879									
Totals	...	413	116	311	12,306	6,895	8,793	225	827	£71,775

The Jamaica Baptist Union in 1886 reported 146 churches, with 78 out-stations, and a total membership of 31,776.

LONDON MISSIONARY SOCIETY.

FOUNDED 1795.

IN September 1794, a powerful appeal on the subject of Missions to the heathen, written by the Rev. Dr. Bogue, of Gosport, appeared in the *Evangelical Magazine*, which had been commenced in the preceding year. The publication of Dr. Bogue's article led to conferences of representatives of several evangelical bodies, and the issue was the formation, in September 1795, of *The Missionary Society*, now called *The London Missionary Society*. Its founders and constituents were evangelical Christians, connected with the Church of England, various sections of the Presbyterians, and the Congregational body.

The constitution of the Society was strictly undenominational, and its object was briefly but comprehensively stated in the words, 'to spread the knowledge of Christ among heathen and other unenlightened nations.'

As time went on, denominational missionary societies were established, and thus, by degrees, the maintenance of the Society was left chiefly to members of the Congregational body. But the undenominational constitution of the Society is still unchanged.

In the first years of the Society, openings for foreign missionary effort were comparatively few, and thus several fields were occupied temporarily, from which, on account of more important openings which were presented, it has been felt necessary to withdraw. On the other hand, in later years, the progress made in some stations has warranted the Society in leaving the Christian communities formed by its instrumentality to conduct and support Christian worship and work among themselves, with only occasional pecuniary aid from the Society.

Up to the close of 1887, the Society had sent out 820 male, and 48 female missionaries.

The receipts for 1886-7 amounted to £107,061 14s. 1d.; the expenditure to £122,010 7s. 1d.

A condensed history of the several Mission fields occupied by the Society may now be given.

CHINA.—Soon after the establishment of the Society, the attention of the directors was drawn to the spiritual need of the people of China; but the strong objections of the Government and people of China to the residence, or even entrance, of foreigners into the country caused delay in sending out missionaries. In 1806, however, the Rev. R. (afterwards Dr.) Morrison was appointed to that field, and in September 1807, he arrived at Canton. Here he met with many forms of opposition, and was exposed to much peril. Consequently, open evangelistic efforts were impracticable. In 1808 he became translator to the East India Company's Factory in Canton, by which his position was made more safe. Here he made known the Gospel within a very limited circle, but he chiefly devoted himself to literary labour in translating the Scriptures, writing tracts, and preparing a Chinese dictionary.

In 1813 he was joined by the Rev. W. Milne; but he was not allowed to reside either at Macao (a Portuguese settlement) or at Canton. He, however, delayed leaving China for a time, during which he engaged in evangelistic work, and also took part with Dr. Morrison in translating the Scriptures. He left China in 1814, and in 1815 settled at Malacca. In 1819 the Chinese version of the Bible was completed. In 1834 Dr. Morrison died at Canton, and the Society's Mission there was closed for some years. Native evangelists carried on work, but with much opposition.

By the Treaty of August 29, 1842, between the British and the Chinese Governments, certain ports in China were opened for the residence of foreigners, and several missionaries, who had hitherto resided in Malacca and the Malayan Archipelago, proceeded to China and settled there.

Thus, early in 1843, Dr. Hobson, leaving Macao, removed to Hong Kong, where he opened a hospital. In July of the same year he was followed by the Rev. J. (afterwards Dr.) Legge. Here for a time Dr. Legge conducted a theological seminary, as well as ordinary evangelistic work. But the seminary being soon closed, he gave his attention to literary

labour, which, by degrees, occupied a large proportion of his time. His connection with the Hong Kong Mission continued until 1873. In 1870 Dr. Eitel entered on work there. In 1879 the Rev. J. Chalmers, removing from Canton, where, in 1859, he re-opened the Mission, took charge at Hong Kong, where he still remains.

In 1875 female missionaries also were appointed to Hong Kong. On the opening of the Mission in Hong Kong in 1843, a printing press was set up in connection with the Society, and with this was combined a type foundry; but as, after a time, other establishments of the kind were commenced, those connected with the Society were disposed of.

In 1843 the Rev. W. H. Medhurst, leaving Batavia, proceeded to Shanghai, in company with Dr. Lockhart, and commenced a Mission there; Dr. Lockhart opening a hospital, which, after several years, was taken up and supported by the foreign community, and the Society's connection with it ceased. In 1847 the Rev. W. Muirhead joined the Mission, and is still occupying this field, which comprises Shanghai, several out-stations, and a wide extent of country in which Mr. Muirhead and his native assistants carry on evangelistic work. At the close of 1887 two missionary ladies were sent out to this station.

In 1843, the Rev. J. Stronach, who had been connected with the Mission at Singapore, left, and with Mr. Young, who had been his colleague at Singapore, proceeded to Amoy, and opened a Mission there in 1844. Here they were joined by the Rev. A. Stronach in 1846, and soon afterwards Mr. Young left to visit England. In 1863 the Mission was reinforced by the arrival of the Rev. J. Macgowan, and in 1867 by that of the Rev. J. Sadler, both of whom are still in that field. The Amoy Mission has been very fruitful in result, several strong and self-supporting churches having existed in it for many years. One of the out-stations, Chiang Chiu, has recently become a separate head-station, at which two missionaries reside, one of them a medical practitioner. For many years the missionaries have educated native students for evangelistic, pastoral and school-work. In 1885 two ladies were sent out to carry on a Female Mission.

After the death of Dr. Morrison the Mission at Canton remained, for the most part, closed until 1859, when the

attempt of Mr. Chalmers, from Hong Kong, to re-open the Mission proved successful. He was accompanied by Mr. F. S. Turner, who removed to Hong Kong in 1867. The work prospered under these brethren. In 1879 Dr. Chalmers removed to Hong Kong, and the Rev. T. W. Pearce, in the same year, entered on work at Canton, where he still remains, associated with the Rev. E. R. Eichler.

In 1861 the Revs. Griffith John and R. Wilson, of the Shanghai Mission, visited Hankow, and formed a station there. Mr. Wilson died in 1863, and was succeeded in 1866 by the Rev. E. Bryant. The Rev. T. Bryson arrived in 1867, and settled at Wuchang, on the opposite side of the river, and co-operated with Mr. G. John and Mr. Bryant in work in Hankow, Wuchang, and the outlying districts. In 1871 the Rev. Arnold Foster joined the Mission, and the Rev. W. Owen in 1878. These missionaries, with others who have more recently arrived, are now at Hankow and Wuchang. A medical branch of the Mission was commenced some years ago, and a hospital was built. This work is still going on, and is under the care of Dr. Gillison.

In May 1861 the Rev. Joseph Edkins, who had been connected with the Shanghai Mission since 1848, opened a new station at Tientsin, where, in 1862, he was joined by the Rev. Jonathan Lees. In 1863 Mr. Edkins removed to Peking, but Mr. Lees remained at Tientsin, and is still there, carrying on the Mission with other brethren. In 1879, Dr. Mackenzie, removing from Hankow, commenced a medical mission at Tientsin, which, through the patronage and liberal pecuniary aid of the Viceroy, Li Hung Chang, has become a very important branch of work. Ladies sent out by the directors as female missionaries have been carrying on their work from 1885. Native students have for some years been instructed by the missionaries, preparatory to their engaging in the work of the Mission. Several promising out-stations have been opened in connection with the Tientsin Mission.

Access, for missionary purposes, to the sacred city of Peking being ardently desired, Dr. Lockhart visited the city in 1861, to test the practicability of establishing a Mission there; and, as a first step, began medical practice in the East City. Mr. Edkins in 1862 paid two visits to Peking, and in 1863 settled there as a missionary. Dr. Lockhart having left China to

return to England, his place as medical missionary was taken by Dr. Dudgeon in 1864, succeeded by Dr. Pritchard in 1886. In 1871 the Rev. S. E. Meech joined the Mission, and in 1876 the Rev. G. Owen, formerly at Shanghai. At the close of 1877 these brethren settled in the West City, where a second station was formed, Dr. Edkins remaining at the old station in the East City till 1880, when he was succeeded by Mr. Owen. From 1884 ladies have been sent out to conduct a Mission among Chinese women and girls. For many years native students have been educated at Peking with a view to missionary work.

A Mission to the Mongols was commenced in 1819 by the Revs. E. Stallybrass and W. Swan, who entered Siberia from the west. This Mission was carried on with a small measure of success until 1840, when it was suppressed by a decree of the Russian Synod. The missionaries during their residence in Siberia translated the Scriptures into the Mongolian language—an invaluable legacy for the future. In 1869 the work was recommenced, and the Rev. J. Gilmour was appointed to this sphere. He arrived in Peking in 1870, and, making Peking his base of operations, entered Mongolia from the east; making long tours among the people, and dispensing medicines as a means of gaining access to them. In his work he has met with some encouragement, but chiefly among Chinese residing in or visiting Mongolia for purposes of trade.

INDIA.—Very early in the Society's history, the directors turned their attention to India. In May 1798, the Rev. Nathaniel Forsyth sailed from England for Calcutta, and settled at Chinsurah, thirty miles above that city. This was the commencement of the North India Mission, of which, for the past seventy years, Calcutta has been one of the chief centres. The first Mission in South India was that at Vizagapatam, to which Messrs. Cran and Des Granges were appointed in 1804. Before the close of 1810, both these brethren were removed by death, but not until they had made some progress in school and translation work, and had had the satisfaction of welcoming a Brahmin convert to Christianity, by name Ananderayer. The Mission was carried on by Messrs. Gordon and Lee, and was subsequently reinforced by Messrs.

Dawson and Pritchett. Almost simultaneously with the commencement of the Vizagapatam Mission, efforts were made to settle in the native^o province of Travancore. The Rev. W. T. Ringeltaube, the pioneer of this Mission, after studying the Tamil language at Madras, proceeded to Palamcottah, whence, in the early part of 1806, through the influence of the British Resident in Travancore, he obtained a passport to enter that province. The station at Nagercoil was formed in 1809, and continues one of the five centres from which the Travancore Mission is worked. In 1805 the Rev. W. C. Loveless commenced work in Madras. In 1810 the Rev. John Hands settled at Bellary, and ten years afterwards, his colleague, the Rev. Joseph Taylor, removed to Belgaum, and commenced a station in that town. In the same year (1820), Bangalore was taken up by Messrs. Laidler and Forbes. Cuddapah, with its 'Christian village,' owes its origin to the Rev. W. Howell, who settled there in 1822. The destination of the Rev. Henry Crisp, who had been appointed in 1827 to Cuddapah, was changed, and he was permitted to found a station at Salem, which at the present day is one of the large and important centres of work in South India. In like manner the Rev. W. B. Addis was transferred from Travancore, and became the father of a new mission at Coimbatore in 1830.

Turning to the North-West, Benares, 'the sacred city of the Hindoos,' became a sphere of the Society's labours in 1820 by the appointment of the Rev. M. T. Adam. Its sister station Mirzapore, thirty miles distant, was commenced by the Rev. Dr. Mather in 1834; and, in 1850, the hill station of Almora was taken up by the Rev. J. H. Budden, at the suggestion of some Christian gentlemen residing in the Kumaon province, who agreed to meet local expenses. In the evening of life Mr. Budden is now permitted to rejoice in the fruits of nearly forty years' labour for the moral, social, and spiritual benefit of the native population.

The foregoing summary is not intended to comprise a complete record of the initial work of the Indian Mission. During the first forty years of the Society's existence, stations were commenced and discontinued, but most of the stations to which we have referred are at present in full and enlarged operation.

Apart from translation work and the preparation of a native

literature, which apply equally to most other missions, the operations of the Society in India may for convenience be divided into three main departments—pastoral, evangelistic, and educational. The first Christian churches formed were naturally presided over by the English missionary at the respective stations. Happily, for many years past, their places have been taken up by native pastors trained for this special service, ordained to the ministry, and sustained in whole or in part by their people. Evangelistic work comprises house-to-house visitation, street and bazaar preaching, and itinerating tours of longer or shorter duration by the English missionary and his native helpers in the district surrounding a head-station. Education is carried on both in the English language and the various Indian vernaculars, and the advance which has been made in this direction within the past half-century affords striking testimony to the value of missionary operations. Between the primary native school, where elementary instruction is imparted in the vernacular, to the Anglo-vernacular school, where students are prepared for the entrance examinations of the Indian universities, education is given to the native youth of both sexes in day and boarding schools of different grades, either entirely supported by the Mission, or partly sustained by school fees or Government grants, or both. The training of native young men with the view of their becoming catechists, evangelists, and pastors to their countrymen, is carried on at Calcutta, Bangalore, Nagercoil, and other places.

Within the past thirteen years, the work of female education in the East has assumed a more definite form than heretofore in the Society's operations. In March 1875, resolutions were adopted to the effect that English and native Christian women should be employed more largely in the East, with the view of supplementing efforts by the wives of missionaries for the spiritual enlightenment of the female population of their districts. A committee of fifteen ladies resident in London was also appointed to examine candidates, to superintend the preparatory training of such as might be accepted by the board, and to correspond with them after their arrival in the Mission field. The scheme has since been carried out with encouraging success. At the close of the Society's year, 1886-7, twelve English lady missionaries were sustained in India alone, and an equal number in other parts of the world,

To sum up the present position of the Society's work in India: In the NORTH there are seven stations—Calcutta, Berhampur, Benares, Mirzapur, Singrowli, Almora, and Ranee Khet. These are superintended by sixteen male and seven female missionaries. The number of native ordained ministers is eight, and of native preachers, twenty-six. In Calcutta the various branches of Christian effort are being worked with energy and success. In connection with the Bhowanipore Institution, the result of the university examinations was very satisfactory, seventeen students having passed in the First Arts, and six in the B.A. Female education and Zenana visiting exhibit signs of steady growth. Among its native workers the mission has men of conspicuous ability and high character who are rendering most valuable service as teachers, pastors, and evangelist missionaries. The small native Christian church in Berhampur has held on its way without change; an English service has also been kept up. Zenana work is actively carried on. Benares contains a Mission College, to which the time and attention of one of the three resident missionaries are mainly devoted. Visits to the monasteries and temples of the city, evangelistic work in the rural districts, and Zenana visitation, are cared for by the several members of the Mission staff. The salient features of the Mirzapur Mission are its high schools and orphanage. There is also a small community of Christians at Singrowli, consisting of twenty-three families, ministered to by an ordained native pastor, who also preaches in the surrounding district. Almora, with its college, and Ranee Khet, with its mission church, complete the roll of the North India stations.

The area covered by the missions in the SOUTH is larger than that of either of the other divisions. Travancore, although included geographically, is regarded as a separate Mission. In South India proper there are eleven stations, viz., Belgaum, Bellary, Gooty, Cuddapah, Bangalore, Tripatoor, Salem, Coimbatore, Madras, Vizagapatam, and Vizianagram. The number of English missionaries is twenty-seven, including three ladies. There are fifteen native ordained ministers, and a hundred and eleven native preachers. There are four institutions for higher education, situated respectively at Bellary, Bangalore, Madras, and Vizagapatam. Space forbids

more than a general notice of the present aspect of the Mission as a whole.

In the southern portion of the field, where the Tamil language is spoken, the growth of the railway system has not been so marked as in the more northern districts, but the growth of work and the demand for workers are equally urgent, and here also the need for further subdivision is becoming manifest. The districts south of Bangalore comprise an area of 14,000 square miles, with a population of nearly 3,000,000. Yet the full complement of missionaries for this vast region has never been more than five, and for several years past there have never been more than four in the three stations. They have, however, been ably seconded by an earnest company of native agents, whom they have trained for the work, and still, so far as possible, supervise and direct.

In Travancore there are five principal stations—Nagercoil, Neyoor, Pareychaley, Trevandrum, and Quilon. These are worked by eight male and two female missionaries, assisted by a band of nineteen native ordained missionaries and twenty-three native preachers.

In 1852 a Medical Mission was commenced at Neyoor by Rev. C. C. Leitch. His successors have been Dr. Lowe, Dr. T. S. Thomson, and Dr. Fry, the last named being the present superintendent of this special department of the work at Neyoor.

The Mission in Travancore is a striking illustration of the beneficial results of concentration in Christian work. It is surely in some measure owing to this fact that the Travancore Mission has had, and continues to have, such remarkable success as compared with the Missions in the South Indian districts. It has been possible to reach a larger number of the people with the Gospel message; a larger number have been brought under instruction in schools; more native helpers have been raised up to assist in the work. This difference going on year after year, during a long period, with ever-increasing results, the work in Travancore has become remarkable for its extent and success. Commencing among the lower castes and classes, the work of God's grace now compels the attention and respect of the high caste and influential; and again, moving out in divine sympathy towards those who are most in need, the Gospel is now winning its way

among the outcast and degraded aboriginal tribes of the hill regions.

MADAGASCAR.—The first missionaries sent by the Society to Madagascar were the Revs. Thomas Bevan and David Jones, who arrived in that island in August 1818. Within a year from their embarkation, Mr. and Mrs. Bevan and child, and Mrs. Jones and child, had fallen victims to the fever of the country, and Mr. Jones was left alone. He paid a visit to Mauritius, and returning to Madagascar in 1820 reached Antananarivo, the capital, in October, and commenced the Mission there. Between that time and the death of Radama the king, in 1828, fourteen missionaries were sent out, and a printing press had been set up in the capital, at which the entire Bible was printed, with the aid of the British and Foreign Bible Society. Mission schools had been established, and instruction in the industrial arts given by lay agents sent out specially for that purpose. Preaching in the vernacular by Mr. Jones and the Rev. David Griffiths, who had joined him, attracted large congregations, and the Mission was showing every sign of prosperity; when, on the accession of Queen Ranavalona, indications were but too apparent that trouble was at hand. In July 1837, the profession of Christianity was forbidden, Christian worship prohibited, and every book confiscated. In the same year Rasalama was speared. By the year 1842, the martyrs numbered seventeen, while many hundreds had been doomed to slavery, others happily escaping by flight. Another persecution broke out in 1849, when eighteen persons were put to death, and more than a hundred, with their wives and children, made slaves, and 2,000 fined. Again, in July 1857, twenty-one were stoned to death, and sixty-six were loaded with heavy chains.

But a time of deliverance was near. In August 1861, the queen died, and her son and only child, Rakotond, succeeded to the throne, as Radama II. The views and policy of the new sovereign in relation to foreigners were most liberal and enlightened. An embassy from Mauritius that proceeded to Madagascar reported the number of Christians found in the capital, who at their invitation were visited by the Rev. J. J. Le Brun, accompanied by the Malagasy refugee David Johns. By request of the directors, the Rev. William Ellis, who had

visited the island in 1856, again proceeded thither, with a view to ascertain facts, and to prepare the way for the introduction of a new body of Christian labourers. In the following spring a party of six missionaries, including a medical man, a printer, and a schoolmaster, set out, carrying with them a supply of type, school materials, upwards of 10,000 copies of Scriptures granted by the British and Foreign Bible Society, and 300 reams of printing paper, the gift of the Religious Tract Society. They also conveyed some 20,000 volumes of Christian works translated into the vernacular. Mr. Ellis remained in the island until 1865, to assist in re-organizing the Mission, when, his object being accomplished, he returned to England. The result of six years' effort, as shown in December 1867, was 90 churches, with 5,255 members, and a Christian community of about 20,000. There were also 101 pastors in and out of the city, with an equal number of simple chapels erected at the cost of the native congregations. In the meantime, at the suggestion of Mr. Ellis, an appeal had been issued by the directors for funds to erect four substantial memorial churches on sites rendered sacred by the death of the Christian martyrs, which sites were secured to the Society in perpetuity by the king. The appeal was successful, and the churches are now an ornament to the capital, and are filled with attentive worshippers.

On the 10th of May, 1863, and two following days, the government of Radama II. was subverted, his life sacrificed, and a new government under Queen Ranavalona II. inaugurated. The avowed principles of the new government were enlightened, just, and beneficent ; and no impediment was offered or allowed to the perfectly free action of the Christians, alike in the enjoyment of their own privileges and their efforts to extend the Gospel to others. In the providence of God the way was now prepared for the great religious revolution which took place on the 8th of September, 1869, the Queen having been baptized in the previous February. The keepers of the three national idols had been deposed from their position, and the idols themselves were committed to the flames. In March 1873, the then foreign secretary, Dr. Mullens, accompanied by the Rev. John Pillans, went on a visit to Madagascar, as a deputation from the Society. They were favoured with audiences by the queen and prime minister, in whose presence a public examination of schools was held.

The tide of prosperity continued with scarcely any intermission for another decade. The Mission became consolidated, and its influence widened. If the statistics showed a falling off in numbers, it was simply an indication that 'the praying' had become more of a reality with the people, and that by a careful sifting process the chaff had been separated from the wheat. In July 1883, the good queen, after a brief illness, died, declaring with her last words her trust in Jesus Christ as her Saviour, and charging the prime minister and her successor to remember that her kingdom was resting upon God. Razafindrahety, the present sovereign, who bears the title of Ranavolona III., is a niece of the late queen.

The events just described occurred almost simultaneously with the proceedings of the French in connection with Madagascar, culminating in the bombardment of Tamatave and the arrest of Mr. G. A. Shaw, the Society's missionary at that port. For the past five years the various departments of the Mission both in the Imerina and the Betsileo provinces have been continued without serious interruption; and at no former period has the blessing of God more manifestly rested upon the Society's labours in the island than at the present time.

The total number of churches in Imerina connected with the Mission is about 900. These churches necessarily differ much in character. Some of the more distant ones barely deserve the name of Christian churches at all, so dense is the ignorance of the great majority of the people of even the elements of Christianity, and so far are they from being obedient, not only to the law of Christ, but even to the demands of the most ordinary morality. Other churches again, especially those in and near Antananarivo, are in a comparatively strong and healthy condition, alive to their responsibilities, and vigorous in their endeavours to advance education and true religion in their midst.

The number of students, ministerial and otherwise, in the college at Antananarivo is 54; pupils in the normal school, 200; and in the girls' central school, 183. The last revision of the Malagasy Bible, which was commenced in December 1873, has been completed, and a missionary has recently arrived to take charge of the printing-office.

In the Betsileo province the normal school at Fianarantsoa has a regular attendance of 119 pupils, while special efforts are

made on behalf of girls and women. In the country districts Sabbath services, schools, Bible classes, etc., have all been vigorously carried on during the year, and in some instances with cheering results.

AFRICA.—The operations of the Society were at first confined to the southern portions of this continent, but they have from time to time taken a northerly direction, the limits of which are now marked by the Mission on Lake Tanganyika.

The first sphere taken up by the Society was Kafirland. Its tribes were located on the eastern boundary of the Cape Colony beyond the Fish River. In December 1798, Dr. Vanderkemp left England with Mr. Edmonds, both of whom in the following year took up their residence among these warlike people. Messrs. Kicherer and Edwards, who accompanied them, commenced labour among the Bushmen, or Bosjesmans, in the north of the Colony. In 1801, Dr. Vanderkemp proceeded to Graaff Reinet, and in the following year he removed with the first Hottentot congregation to Botha's Farm, near Algoa Bay. In 1803, in connection with the Rev. James Read, he obtained a station at Kooboo from the Dutch Government, and named it Bethelsdorp. Dr. Vanderkemp died on the 15th of December, 1811. In 1816 the Rev. Joseph Williams established a Mission among the Kafirs at Kat River, but was called to his rest in August 1818, after a brief period of labour. The Mission is perpetuated in the station of King William's Town, at present under the charge of the Rev. John Harper. The Mission among the Bushmen was reinforced by the Rev. C. A. Kramer in 1799, when he joined Messrs. Kicherer and Edwards at Zak River. This station was relinquished in 1806, but as the result a station was formed among the Bushmen at Colesberg in 1814, and the way was opened for reaching the Namaquas, Corannas, Griquas, and Bechuanas. In January 1806, the Orange River was crossed, and a work attempted among the Hottentots of Namaqualand. The missionaries, however, soon had to flee, owing to the terror caused among the native tribes by the presence of the notorious chief Africaner. The Mission was resumed at Pella in December 1811, by the Rev. John Ebner, who, four years afterwards, removed to Africaner's kraal, where that chief and his brothers,

with many other natives who had embraced the Gospel, were baptized.

In 1816 two attempts were made to establish a Mission among the Bechuanas at Lattakoo. These having failed, the Rev. Robert Hamilton and people removed, in June 1817, to Kuruman, then called New Lattakoo. The Rev. Robert Moffat's first visit to Kuruman occurred on the 25th of March, 1820, and was as a deputation, in company with the Rev. John Campbell. In the following year Mr. Moffat removed thither from his station at Griqua Town by desire of the chief Mothibi. In August 1824, owing to dissensions among the native tribes, he, with his family, was compelled to retire for a time to Griqua Town; but early in 1825 he returned to Kuruman. Various missionaries successively joined the station, including the Rev. John Mackenzie, who was appointed tutor in the Moffat Institution, and commenced its classes in August 1873. Kanye, Taungs, Molepolole, and Shoshong are more recently-formed stations in Bechuanaland.

A hundred and sixty miles north of Shoshong the traveller reaches the southern boundary of Matebeleland. On the 28th of October, 1859, the Society's missionaries, Messrs. Sykes and Thomas, arrived at Moselekatse's town, but, owing to numerous delays, it was not until the end of December that they were able to settle in the valley of Inyati, which had been granted to them by the chief for their occupation. The present missionaries are Messrs. Elliott and Rees.

A second Matebele station was opened at Hope Fountain in the year 1872, by the late Rev. J. B. Thomson, a missionary from Inyati. The present missionaries are Messrs. Helm and Carnegie.

About twenty years since, it was resolved, in view of the claims of the regions beyond, to reduce the number of stations within the colony itself, with the purpose of devoting the resources at command more largely to the regions beyond. The result has justified the wisdom of the step, and during the above-named period the few remaining churches in the colony have become independent of the Society's aid.

The latest development of Missions in the dark continent—that on Lake Tanganyika—took place in the year 1877. In the month of April, the missionaries embarked for Zanzibar, and on the 24th of July, six in number, they left the coast for

the interior with their waggons and oxen. This mode of transit proving a failure, the missionaries rested during the rainy season in the hills at Kirasa, near Mpwapwa, and at the end of May 1878, four of their number went forward in two parties. The first proceeded *viâ* Urambo, where a Mission was commenced in 1879 by the invitation of the chief. On the 6th of August, the town of Ujiji, on the eastern shore of the lake, was reached. The past ten years have witnessed a series of almost unprecedented trials, owing to the failure of health and deaths in the Mission circle. But others have come forward to take the places of those who have fallen ; and at the present time the prospects of the Mission are most hopeful : a steamer has been placed on the lake, and measures are in progress for sending out reinforcements, including a medical missionary, for whose settlement a healthy and otherwise suitable location will, it is hoped, be available.

THE WEST INDIES.—The work of the London Missionary Society in the West Indies embraced the colony of British Guiana (including Demerara and Berbice) and the Island of Jamaica ; with (for brief periods) Tobago and Trinidad.

In 1807 a pressing request was received from Mr. Post, the Dutch occupier of a plantation named Le Resouvenir, on the east coast of Demerara, that a missionary might be sent to instruct his slaves. In response to this appeal the Rev. J. Wray was appointed, and settled at Le Resouvenir in February of the following year, Mr. Post almost entirely supporting the Mission by his liberal contributions. Before his death, in April 1809, he secured to the Society the chapel and dwelling-house, together with a small endowment. In 1813 Mr. Wray removed to Berbice, to undertake the religious care of the Crown negroes there. His successor was the Rev. J. Smith, who laboured with much success for nearly seven years (1817-23), but who, on a charge of alleged complicity with a revolt among the negroes, was tried by court-martial, and died in prison on the 6th of February, 1824. The Society's work at Le Resouvenir was then brought to a close.

On the 1st of August, 1834, the Emancipation Act came into force. This was the signal for further effort on the part of the Society on behalf of the negro races. A Mission was commenced in Jamaica, by the appointment of six brethren, for two

of whom accommodation in Arcadia had been kindly offered by W. A. Hankey, Esq.

The object from the first was to found Christian churches, and gradually to lead on the members of those churches to self-management and self-support. In accomplishing this, institutions at George Town, Demerara, New Amsterdam, Berbice, and Kingston and Ridgemount in Jamaica, rendered good service. Pure literature was also placed within reach of the natives, and every effort was made to encourage and stimulate them in self-help and moral and spiritual development. 'Congregational Unions' were an aftergrowth.

On occasion of a general revision of the Society's Missions, which took place in 1867, the West Indies occupied a prominent position. It was felt that in the advanced stage of Christian knowledge and Christian experience then reached, the negro and other native churches should no longer look to a distant country for the supply of ministers. It was therefore resolved that the expenditure of the Society in the West Indies should be reduced; that the thirteen English missionaries then in the field should be formed into two committees, for Guiana and Jamaica respectively; and that the four native brethren should be regarded less as missionaries than as pastors of churches. In 1874 it was further resolved that as the missionaries might be removed by death or by retirement, their places should no longer be supplied by missionaries of the Society; a sum, decreasing at triennial intervals, being granted by the Society for a fixed period in aid of this scheme.

At present the Rev. J. Foreman is the sole superintending missionary in Guiana. The Society has now no English missionary labouring in Jamaica.

THE SOUTH SEAS.—On September 25, 1795, it was resolved by the directors that the first attempt of the Society should be to send missionaries to OTAHEITE (Tahiti), or some other islands in the South Seas. Accordingly a vessel—the *Duff*—was purchased, and thirty missionaries, who had been appointed, sailed for that island, where eighteen of the number landed on March 6, 1797. Of the rest, ten settled on one of the Friendly Islands, and two went on to the Marquesas. Of those who landed on Tahiti, four were ordained missionaries, the Revs. J. Cover, J. Eyre, J. Jefferson, and T. Lewis; the remainder

were artisans. Of these Messrs. Bicknell, Henry, and Nott, were the most prominent in the subsequent work of the Mission. From various causes—the hostility of the natives, hardship, death and secession—the number by January 1800 had been reduced to four, Messrs. Eyre, Jefferson, Bicknell, and Nott. In March of this year (1800) the first chapel was built, Pomare, the chief, supplying much of the material. In December 1798 a second party of thirty missionaries was sent out in the *Duff*, but on their way the vessel was captured by the French, and all the missionaries returned to England, where most of them resigned their connection with the Society.

In November 1808 a rebellion broke out in Tahiti, and Pomare withdrew to Moorea (Eimeo), a neighbouring island, the missionaries retiring for a time either with Pomare to Moorea, or to New South Wales. After a time Pomare regained his former power in the island, the missionaries, at his request, resuming their work. The king's renunciation of idolatry, his acceptance of Christianity and his baptism, in connection with his victory over the rebel party, and his lenient treatment of the prisoners, led the people with few exceptions to accept the new doctrine.

During these years the missionaries had acquired the language, had translated or prepared elementary school and other books, and had also given much attention to the translation of the Scriptures. A press was also introduced, by which portions of the New Testament and other small books were printed. The Mission had now taken a settled shape, services were regularly held, Christian churches were formed, schools had been opened, and were being conducted with much success. In May 1818 an Auxiliary Missionary Society was established, of which Pomare became the president. In 1819 a code of laws was framed. In 1821 artisans from England arrived to instruct the people in handicraft weaving and agriculture.

In 1836 two Roman Catholic priests arrived, but were not allowed to remain. This led to interference by the French Government, to the arrest and expulsion of the British Consul, and to the suppression of the work of the Society. The then queen was virtually deposed, and a French Protectorate assumed. But several years before matters had arrived at this stage, the entire Bible in Tahitian had been distributed among the people. Numerous Roman Catholic priests had been introduced, but as the native Christians were

Protestants, French Protestant missionaries connected with the Paris Missionary Society were sent to the island, and were supported by the French Government. Only one of the Society's missionaries remained in Tahiti, the Rev. J. L. Green, and his control over the Protestant teachers and the native churches had been set aside and given over to the French missionaries. Under these circumstances, the London Missionary Society in 1886 withdrew from this their earliest field, after having occupied it for about eighty-nine years.

The evangelization of the SOCIETY ISLANDS, consisting of Huahine, Raiatea, Tahaa, and Porapora, was soon attempted by the missionaries connected with Tahiti.

In 1807 Huahine was visited by Messrs. Nott and Hayward, but in 1808, on the temporary withdrawal of the missionaries from Tahiti, some of them took refuge in Huahine, and began a Mission; but when the state of affairs in Tahiti permitted, most of the missionaries returned.

In 1818 the Revs. W. Ellis and C. Barff settled in Huahine, and entering into the labours of their predecessors, were soon fully occupied in holding services, organizing churches, and conducting schools both for adults and children. Besides this, Mr. Ellis had brought with him a printing press, which was soon in full use in printing elementary books, &c. In 1822 Mr. Ellis went to the Sandwich Islands, and the Mission was left in the sole charge of Mr. Barff, who, in addition to his other duties, conducted an institution for the training of native teachers, which in 1860 was transferred to the island of Tahaa. As years went on, many native students from this institution were sent to neighbouring or more distant heathen islands, where they prepared the way for the settlement of European missionaries. Mr. Barff retired from active work in 1864, succeeded in 1867 by the Rev. A. T. Saville. Mr. Saville left in 1874, from ill-health, and for a time native pastors carried on the work; eventually the Rev. E. V. Cooper became the resident missionary, and he still occupies the field.

A Mission was established in Raiatea and Tahaa in 1818 by the Revs. L. E. Threlkeld, J. Williams, and J. M. Orsmond, who settled there in consequence of the earnest invitation of Tamatoa, the principal chief of those two islands, who, after a long visit to Tahiti, was led to renounce idolatry and accept Christianity; his people, after some resistance, following his ex-

ample. Under these brethren, the Mission made rapid progress ; but in 1820 Mr. Orsmond left, and in 1824 Mr. Threlkeld withdrew. Under Mr. Williams, now alone, every department of the work went on successfully. To the ordinary branches of the Mission, this great missionary added instruction in carpentry, smith's work, agriculture and shipbuilding. He also educated native students, many of whom rendered valuable pioneer work in other islands. In 1834 he returned to England, and did not resume work on Raiatea. He was succeeded by the Rev. G. Platt, who carried on the work until 1865, having as his colleague from 1863 the Rev. J. C. Vivian, who gave much attention to the training of native students. After his death, in 1874, the Rev. A. Pearse took up both branches of work, combining with them the management of a printing press. In 1884 he was joined by the Rev. W. E. Richards. In 1887 Mr. Pearse left, and the whole charge of the general Mission work on Raiatea and Tahaa and of the institution rested on Mr. Richards, who is still there alone, and experiencing much difficulty from complications connected with the intrusions of the French.

The island of Porapora was first evangelized by native teachers sent from Raiatea. In 1820 the Rev. J. M. Orsmond settled there ; but in 1824 he was succeeded by the Rev. G. Platt. After some interval, during which a native pastor conducted the work, the Rev. E. R. W. Krause removed to the island, and soon after his arrival commenced a training institution for native teachers. The Rev. A. Pearse was the next missionary there, under whom much spiritual and educational progress was made ; but in 1874 he removed to Raiatea, and from that time the work in the island has been conducted by a native pastor, the missionaries in the Society Islands exercising a general superintendence.

The missionaries in Tahiti and the Society Islands have for many years superintended Christian work carried on by native pastors in these and other islands.

Three of the HERVEY ISLANDS have been principal stations of the London Missionary Society, viz. : Aitutaki, Rarotonga, and Mangaia.

In 1821 the Rev. John Williams visited Aitutaki, and left two teachers there from Raiatea, as pioneers, through whose teaching and influence the natives were led to abandon idolatry

and profess acceptance of Christianity, Mr. Williams and other missionaries occasionally visiting the island. In June 1839 the Rev. Henry Royle arrived as the first resident missionary. He wisely paid much attention to education, and was very successful in preparing young men as candidates for the Training Institution in Rarotonga. He retired from the island in 1876, and until 1885 the work was carried on by two native pastors, under the superintendence of the missionaries in other islands of the group. In November 1885 the Rev. W. N. Lawrence removed from Mangaia to Aitutaki.

The island of Rarotonga was visited by the Revs. J. Williams and R. Bourne in 1823, with a view to placing teachers there; but the violent and hostile bearing of the natives deterred the teachers brought for the purpose from remaining. In this emergency, one of the teachers brought from Aitutaki volunteered to remain there alone and make the trial. The attempt proved eminently successful. But the presence of a missionary being required, the Rev. C. Pitman settled there in April 1827, being accompanied to the island by Mr. Williams, who spent some months there, during which time he built the *Messenger of Peace*, as a means of visiting other and more distant islands. This vessel was launched in November 1827. In February 1828 the Rev. A. Buzacott joined the Mission. These brethren, with Mr. Williams, devoted much time to the translation of the Bible into Rarotongan, as well as to the preparation of school and elementary books. A revised version of this translation was taken to England by Mr. Williams in 1834, where it was printed by the British and Foreign Bible Society. In February 1839 the Mission was reinforced by the arrival of the Rev. William Gill, who carried on work there until November 1852. On account of ill-health, Mr. Pitman left the Mission in 1855, when the whole charge rested on Mr. Buzacott. In April 1857 the Rev. George Gill removed from Mangaia to co-operate with Mr. Buzacott, who, his health having failed, retired in November 1857. In August 1859 the Rev. E. R. W. Krause came to the assistance of Mr. G. Gill, who left the Mission in 1860. Mr. Krause remained in sole charge until July 1867, when the whole burden of the work came upon the Rev. J. Chalmers, who arrived from England in May of that year. In April 1877 the Rev. W. Wyatt Gill, B.A., who had

been the missionary on Mangaia for some years, settled in Rarotonga, and, on Mr. Chalmers leaving in May 1877 to proceed to New Guinea, took sole charge. In November 1882 the Rev. J. J. K. Hutchin arrived to share in the work, and, in November 1883, Mr. W. W. Gill retired from the foreign service of the Society. Mr. Hutchin then was the only missionary on the island, and is still there alone. The Training Institution, which was established in Rarotonga in 1839, has educated a large number of native teachers, who have been located in numerous heathen islands in Western Polynesia, and have also been sent to take part in the work in New Guinea.

In 1823 Mr. Williams and Mr. Bourne unsuccessfully endeavoured to land teachers on the island of Mangaia. In 1824 two teachers, members of the church in Tahaa, volunteered for work there. They were favourably received, and proved successful in evangelizing the island. The work was carried on by Davida, one of the teachers, for many years, lengthened visits being occasionally paid to the island by Mr. William Gill, and also by Maretu, a tried native teacher from Rarotonga. In April 1845 the Rev. George Gill arrived as the first foreign missionary. In March 1852 the Rev. W. Wyatt Gill, joined the Mission, and on Mr. George Gill's removal to Rarotonga in 1857, the whole charge rested on him, until April 1871, when the Rev. G. A. Harris arrived and took part in the work. But on Mr. Wyatt Gill's leaving to return to England, Mr. Harris was left alone in the island, where he is still conducting the work.

Other smaller islands in the group, as well as several more distant islands to the north-west, have for many years been out-stations, where native pastors have been settled. These out-stations are under the supervision of the missionaries on the three larger islands, who visit them as frequently as circumstances allow.

The island NIUE ('Savage Island') stands alone, not being connected with any group. Many attempts to land missionaries on this island having been unsuccessful, a native teacher from Samoa succeeded in establishing himself there in 1849; and in 1857, when missionaries visited the island, they found that remarkable progress had been made. In August 1861 the Rev. W. G. Lawes arrived as the first resident

missionary there, and was very successful, not only in evangelistic, pastoral, and school work, but in the training of native students, some of whom became useful teachers in their native island, and others were efficient pioneers in other islands in Polynesia and in New Guinea. Mr. Lawes also devoted himself to the translation of the Scriptures and other books. In 1868 he was joined by his brother, the Rev. F. E. Lawes, who, in 1874, took sole charge, when Mr. W. G. Lawes left for the New Guinea Mission.

The SAMOAN group (Navigators' Islands) consists of eight larger and smaller islands, but the missionaries of the Society have, for the most part, only resided in the three largest, Tutuila, Upolu, and Savaii, visiting the others as circumstances required. Mr. Williams sailed for Samoa in *The Messenger of Peace*, May 1830, accompanied by Mr. Barff and eight native teachers. The visit was highly successful, and the teachers were located with hopeful prospects. In 1832 Mr. Williams, on again visiting Samoa, found that great progress had been made, as did Mr. Barff and Mr. Buzacott, who visited Samoa in 1834. In 1835 six missionaries were appointed to the Samoan group, five of whom, the Revs. G. Barnden, A. W. Murray, T. Heath, W. Mills, and C. Hardie, arrived in June 1836, and the sixth, the Rev. A. Macdonald, in April 1837. These missionaries occupied stations in Tutuila, Upolu, Savaii and the small, but then important, island of Manono. In 1843 the Rev. George Turner and the Rev. H. Nisbet, having been driven out of Tanna, one of the New Hebrides, by the violence of the natives, joined the Samoan Mission. In September 1844 a Mission Seminary for training native teachers was opened at Malua by Mr. Turner and Mr. Hardie. In 1863 Mr. Hardie having retired, was succeeded by Mr. Nisbet. The translation of the Scriptures into Samoan was a work in which several of the brethren engaged, and in which the Rev. G. Pratt, who joined the Mission in 1839, took an important share. In later years the revision of the version has received much attention from the brethren, and recently a third edition of the Samoan Bible has been printed by the British and Foreign Bible Society. Other valuable works to aid in Biblical study, and for educational purposes, as well as smaller books, have been prepared by the missionaries. The earlier missionaries have

London Missionary Society.

entered their eternal rest, or have retired from active service, but the Mission is still carried on with energy and success. The seminary at Malua still keeps up its high character. The students educated in it are now spread widely over the Pacific, engaged in Christian work. War and tribal disputes have often interrupted the work of the Mission, and recently the interference of Germany with native politics has agitated the people, and caused anxiety among the true friends of the Mission.

Various islands to the west and north-west have been out-stations formerly visited by the missionaries of Samoa and the Hervey Islands—Rotuma, the New Hebrides, the Loyalty Islands, and the Isle of Pines. These have ceased to be out-stations of the Samoan Mission, but other out-stations have been formed in the Tokelau, Ellice, and Gilbert groups, extending to the north-west as far as the equator. These island stations are under native pastors who were educated at Malua, whose work has been productive of very remarkable results. One of the missionaries from Samoa annually visits these islands in the Society's vessel, the *John Williams*.

The LOYALTY ISLANDS were visited by the Rev. A. W. Murray in 1841, when he left two Christian teachers in the island of Maré, one from Rarotonga, and the other from Samoa. These teachers made good progress in instructing the people, though often working in circumstances of danger; and when missionaries visited the island in 1844 and 1846, they found the Mission in a prosperous condition. In 1853 two missionaries were appointed to the Loyalty Islands, the Revs. John Jones, and S. M. Creagh, both of whom settled on Maré. Here, building on the foundation laid by the native teachers, they carried on the work of evangelization and teaching, and began a translation of the Scriptures, the Maré version of the New Testament being completed and printed in 1864. In the same year, the French governor in New Caledonia claimed authority over the Loyalty Islands, and seriously interrupted the work of the Mission. In 1871 Mr. Creagh removed to Lifu, and Mr. Jones carried on the work alone, establishing also an institution for the training of native teachers. The Romanist priests, who had been introduced into the island, endeavoured to alienate the people from the Mission, and much persecution of the native Christians ensued,

with the allowance and aid of the French authorities, some of the native Christians being banished to Cochin China. In 1883 a French Protestant minister was sent from France, who settled on the island, and many but fruitless efforts were made to draw off the people from the English missionary. After a time the people were prohibited from attending at the Mission chapel, and the public work of Mr. Jones was for the most part suppressed. In December 1887 Mr. Jones was expelled from the island by orders from the Government of France. Thus the Society's Mission in Maré has closed.

The first Christian teacher in Lifu was Paio, a native of Rarotonga, educated at the institution there. He was taken to Maré by Mr. Buzacott in 1842, and having been appointed to Lifu, at some risk proceeded to that island alone, and won his way among the people, having the protection and favour of the chief. In 1845 missionaries visited the island, when Iaone, a native teacher, who was with them, volunteered to remain as the colleague of Paio. In 1859 the Revs. S. McFarlane (now LL.D.) and W. Baker landed on Lifu as the first resident missionaries, the latter being succeeded in 1862 by the Rev. J. Sleigh. In 1863 Mr. McFarlane opened a training institution. From 1864 to 1866 the work was much interrupted by the oppressive action of the French authorities, as in Maré. Mr. McFarlane, besides conducting the ordinary work of the Mission and of the institution, gave much time to the translation of the New Testament into the Lifu dialect, which was completed in 1866. In 1871 Mr. McFarlane was required by the French Government to retire from Lifu, and Mr. Creagh, removing from Maré, took his place. In 1886 Mr. Creagh was succeeded by the Rev. J. Hadfield. He is still there, and, as Mr. Sleigh retired from the island in December 1887, has now sole charge of the work.

Native teachers from Maré introduced the Gospel into Uvea in 1856; but Romanist priests having arrived in 1857, the efforts of the teachers were much opposed, and various means were employed to draw off or to alarm their adherents. To support the teachers, the missionaries in Maré and Lifu arranged to spend a short time upon the island in turn. But in December 1864 the Rev. S. Ella, who had been previously in the Samoan Mission, settled in Uvea as an English resident. In 1865 he was allowed to remain there as a missionary. But he

was met by opposition from the Romanist priests and from the French Government, while severe persecution was carried on against the native Protestant Christians. In 1876 Mr. Ella left the island, and three years afterwards was succeeded by the Rev. J. Hadfield, who found many difficulties awaiting him, from the hostility of the Roman Catholic priests and their native partisans. In 1886 the requirements of the larger island, Lifu, consequent on Mr. Creagh's retirement, rendered it necessary for Mr. Hadfield to remove thither. Uvea is therefore now without a resident missionary.

The Society's work in NEW GUINEA was commenced in 1871 by the Revs. A. W. Murray and S. McFarlane, who took with them eight teachers from the Loyalty Islands, who were located at Darnley, Saibai, and Dauan Islands in Torres Straits. After visiting various parts of the coast, these brethren returned to the Loyalty Islands.

Mr. Murray having in 1872 been appointed to take charge of the Mission, in the absence of Mr. McFarlane in England, returned to New Guinea October 1872, accompanied by Mrs. Murray and fourteen teachers, eight from the Loyalty and six from the Hervey Islands, who were located at various places. Having settled at Cape York, Mr. Murray visited the teachers as often as opportunity offered, but many suffered seriously from fever. In 1873 he placed teachers at Port Moresby, which has become the central station of the work in connection with the east of Torres Straits. In 1874 Mr. McFarlane returned from England, and soon afterwards a steam launch arrived to be employed in the work of the Mission. In 1877 he settled at Murray Island, which became the centre for the western branch of the Mission. Here he opened an industrial school and teachers' seminary, from which numerous teachers have gone forth for work in the islands and on the coast of Torres Straits. In 1886 he retired from the Mission. In December 1874 the Rev. W. G. Lawes, after spending some years as a missionary in Niué, joined the New Guinea Mission, and settled at Port Moresby. Here, after a time, he commenced a Training Institution, from which many students have gone forth to evangelize their fellow islanders. In 1877 the Rev. J. Chalmers, leaving Rarotonga, arrived in New Guinea, and settled for a time at the eastern end of the southern coast. He afterwards removed to Port Moresby, and was very successful in opening

[Continued on page 76.]

SUMMARY.

(INCLUDING THE WORK OF THE LADIES' COMMITTEE.)

Income, 1886-7, £105,382 17s. 1d.

Fields of Labour.	Entered A.D.	No. of Stations and out- Stations.	Foreign Workers.		Native Workers.		Ad- herents.	Com- muni- cants.	Schools.		Scholars.		Native Contribu- tions.
			Ordained.	Female.	Ordained.	Lay.			Sunday.	Day.	Sunday.	Day.	£
POLYNESIA*— Society Islands . Hervey Islands † . Nine Samoa Islands . Tokelau, Ellice and Gilbert groups . Loyalty Islands † . New Guinea . . CHINA INDIA— North South Travancore . . MADAGASCAR . . AFRICA— Kaffland . . . Bechuanaland † . Matabeleland . Central BRITISH GUIANA .	1812 1821 1849 1836 1851 1841 1871 1843 1817 1805 1809 1831 1826 1818 1860 1877 1821	6 6 1 8 (?) 3 3 63 24 205 270 1,161 13 14 2 4 4	2 3 1 7 ... 4 4 27 16 24 8 27 2 2 10 5 9 1	 8 7 3 2 4 No further returns.	3 18 11 168 21 15 34 8 8 15 19 823 3	196 1,120 1,383 3,000 203 7,883 4,359 No returns, 1,785 26 1,895 1,352 23 44,053 4,395 21 3,731 17 2,210 ... 1,380	1,120 1,383 3,000 28,796 7,883 4,359 No returns, 1,785 1,895 1,352 4,790 61,723 918 819 ... 480	2,117 902 1,436 6,318 2,372 1,973 ... 3,595 538 1,352 4,790 61,723 918 819 ... 480	21 2 ... 164 21 5 23 21 ... (?) 28	53 5 24 402 42 58 ... 60 74 168 263 1,043 13 8 6	1,330 506 ... 6,583 3,000 148 1,317 889 ... (?)	1,370 421 1,549 7,879 2,713 2,109 ... 2,038 5,039 7,202 12,312 97,891 988 325 ... 423	822 201 495 2,474 711 613 46 2,791 1,491 645 1,065 2,411 212 147 ... 352
Totals		1,787	140	24	1,143	5,136	339,720	89,333	259	2,719	13,773	142,259	£14,476

* No returns from the Tiamotu and Austral Islands.

† No returns from Maré, one of the principal islands.

|| Boys' and girls' schools have been reckoned separately.

† No returns from Karotongia and Munguia.

|| No returns from five of the principal stations.

up New Guinea to the east and west of Port Moresby. Other missionaries have for a short time taken part in the work. In 1887 the Rev. A. Pearse left Raiatea to co-operate in the New Guinea Mission. He settled near the eastern end of the island.

Through the hostility of the natives in the early days of the Mission, some teachers lost their lives, but a far greater number have been carried off by fever. At the close of 1886 there were 18 teachers connected with the western branch of the Mission, and 16 with the eastern; but since that time the number of teachers has increased. Three small vessels are employed in the work. The work in the early years of the Mission was one of great difficulty and risk, but the results now seen are very remarkable and highly encouraging.

J. O. WHITEHOUSE,
Acting Secretary.

CHURCH MISSIONARY SOCIETY.

FOUNDED 1799.

THE Church Missionary Society was founded on April 12, 1799. Its object was to send the Gospel of Christ to the heathen and Mohammedan world, whether within or without the dominions of Great Britain. At that time no clergyman of the Church of England had gone out as a missionary to the heathen or Mohammedans. The Society for the Propagation of the Gospel had been founded ninety-eight years before, but its work was then, and continued up to 1826, purely colonial.¹

The Society was one of the most important fruits of what is known as the Evangelical movement. The leaders in the one—Wilberforce, Thornton, Simeon, Scott, J. Venn, Pratt, Bickersteth—were the leaders of the other; and the great truths they taught, the doctrines of Holy Scripture and of the Articles and formularies of the Reformed Church of England, have always been those upheld by the Society. Its main principle from the beginning has been that expressed by the formula, 'Spiritual men for spiritual work.' But in the fundamental laws there is no limitation to membership, and the only qualification mentioned for the governing body is membership in the Church of England or of Ireland.

The Society's missionaries comprise (1) ordained University graduates; (2) ordained men who have received a theological and general education at the Society's College at Islington; (3) laymen, viz., medical missionaries, schoolmasters, evangelists, etc.; (4) ladies, for educational and general work. All candidates are carefully tested as to their qualifications, physical, mental, spiritual.

The Society has sent out about 1,000 missionaries, not reckoning the wives, nor over 80 other female teachers. Of these, more than 500 were trained at the College at Islington, and 200 were University men. Twenty-one missionaries have

¹ See page 25.

been raised to the episcopate, and twenty-three to the office of archdeacon. The native clergy ordained in connection with the Society have numbered about 373, and of these 268, pure natives, are still labouring in its service. There are 3,500 native lay teachers of all classes.

The last returns showed 182,382 native Christian adherents, of whom 44,115, were communicants. In 1886, 8847 adults and children were baptized by the missionaries of the Society.

The Society's ordinary income for 1886-7 was £207,793, besides £26,846 for various special funds. This does not include large sums raised by the missionaries among friends at home or from English officers and civilians in the Mission field, particularly in India, nor yet the contributions of the native Christians towards their own church funds, which together probably amount to £30,000.

AFRICA.

WEST AFRICA.—This was the first field entered by the Society. Its first two missionaries were sent to the Susu tribes on the Rio Pongas. In 1816 the Society's efforts were concentrated upon the colony of Sierra Leone, which had, since the abolition of the slave trade in 1807, become the depôt for negroes rescued from slave ships by the British cruisers. Much blessing attended the labours of W. A. B. Johnson and other missionaries, and in 1822 nearly 2000 of the freed slaves, adults and children, were in the Mission schools, several thousands were attending public worship, and some hundreds had become sincere Christians. The work continued to prosper, but at a great cost of life; fifty-three missionaries and missionaries' wives dying between 1804 and 1824. In 1851 the bishopric of Sierra Leone was founded, and the first three bishops—Vidal, Weeks, and Bowen (the two latter missionaries of the Society)—died within three years of their consecration. In 1842 a parliamentary committee attributed the 'considerable intellectual, moral, and religious improvement' of the people to 'the invaluable exertions of the Church Missionary Society more especially.'

In 1862 the native Church was organised on an independent basis, and undertook the support of its own pastors, churches, and schools, aided by a small grant from the Society. It now

also carries on the outlying Missions established by the Society in the Bullom, Quiah, and Sherbro countries. The Christian population of the colony, according to the census of 1881, is 39,000, of whom one-half are reckoned to the Church of England.

The Society still retains the charge of the Fourah Bay College, the Grammar School, and the Female Institution; and has an outlying Mission at Port Lokkoh, on the high road to the interior, with a view to reaching the Mohammedan tribes. The Fourah Bay College is affiliated to Durham University, and African students have taken the B.A. degree and the theological licence with credit. Other young Africans, sons of Sierra Leone clergymen and merchants, are graduates of Oxford and Cambridge.

There are now about fifty ordained African clergymen on the West Coast (including Yoruba and the Niger). Four of them are Government chaplains.

The Society's missionaries have reduced to writing several of the West African languages, and published grammars, vocabularies, portions of the Scriptures, and other works. Susu, Bullom, Timne, Vei, Mende, Foulah, Yoruba, Hausa, Ibo, Nupe, may be specially mentioned. The last three are used in the Niger Mission. One missionary, Dr. Koelle (subsequently at Constantinople), compiled an important work called *Polyglotta Africana*, comprising specimens of more than 100 languages.

YORUBA.—From this country, which is 1,000 miles east of Sierra Leone, had come a large proportion of the freed slaves gathered at the latter place. About 1840, many of them, having now become Christians and traders on their own account, returned to their fatherland. The result was the establishment of Missions at Badagry and Lagos on the coast, and at Abeokuta, Ibadan, and other towns and villages in the interior, which were for many years worked most zealously by Townsend, Hinderer, S. Crowther, and other missionaries, both white and black. The seed sprang up rapidly, at Abeokuta especially, and the converts manifested much patience and steadfastness under bitter persecution. Abeokuta has repeatedly been attacked by the King of Dahomey, but without success. In the defence of the town the Christians have taken a prominent part; and, in 1875, a

night attack by them, under a Christian chief, issued in the retreat of the whole Dahomian army. For some time past the Interior Mission has suffered from the wars and feuds of mutually jealous tribes, but during the past year the restoration of peace among the contending tribes was brought about mainly by two of the Society's African clergymen, the Revs. S. Johnson and C. Phillips, who were warmly thanked by the Governor for their efforts. Another serious obstacle to the progress of the work are the evil influences of polygamy and domestic slavery, from which the Church has not yet succeeded in wholly shaking itself free.

At Lagos, formerly a principal slave-mart, and now a prosperous British possession, there is now a Native Church organised on the same plan as at Sierra Leone. Connected with it there are six churches, twelve native clergymen, and 5,600 native Christians. The Society still retains the charge of a Training Institution, a Grammar School, and a Female Institution.

There are also stations at Ebute Meta, Badagry, Leke, and Ode Ondo; the whole country occupied being some 200 miles square.

NIGER.—In 1841 a Government naval expedition accompanied by a missionary of the Society, the Rev. J. F. Schön, and by Samuel Crowther, a liberated negro slave (now Bishop of the Niger), explored this great African river, the course of which had but lately been discovered. In 1854 a second expedition penetrated up the stream 500 miles, and found the natives everywhere ready to receive Christian teachers; and in 1857 Mr. Crowther, accompanying a third expedition undertaken for commercial purposes, laid the foundation of the Niger Mission by establishing three stations. Other places have since been occupied, and there are now fourteen altogether (three occupied in 1886), all manned by native African clergymen or teachers, under the direction of the bishop—Mr. Crowther having been consecrated at Canterbury Cathedral on St. Peter's Day, 1864. The principal stations are Bonny and Brass, in the Delta, and Onitsha and Lokoja, higher up. The furthest station, Shonga, is 400 miles from the sea.

The superstitions of the people, and demoralization caused by the increasing European traffic, have proved formidable obstacles to the spread of the Gospel; but more than 2,000

persons have been baptized, including several influential chiefs, and the converts have exhibited much Christian fortitude in enduring persecution, and liberality in contributing to the building of Mission churches, etc.

At some stations the work has suffered from evils resulting naturally from the isolation of the native agents, and from the imperfect supervision due to the want of facility of communication. With a view to remedy this, a steamer, the *Henry Venn*, was provided for the use of the Mission; two Native Archdeacons were appointed, the Ven. Dandeson C. Crowther (son of the Bishop) for the Delta, and the Ven. Henry Johnson, formerly of Sierra Leone, for the Upper Niger. In 1885 Archdeacon Johnson was in England, and the University of Cambridge was pleased to mark its appreciation of his linguistic work by conferring upon him the honorary degree of M.A. In 1886, a new Clerical Secretary, the Rev. J. A. Robinson, M.A., was appointed to the Mission. A new Preparandi Institution was opened at Lokoja in September of the same year.

The openings on both the great branches of the river, the Quorra and the Binue, invite extended missionary effort. In 1879, the *Henry Venn* was taken several hundred miles up the Binue, into thickly-peopled regions never before visited by the white man, not yet overrun by Mohammedanism, and open to the Gospel. In 1885, a new steamer bearing the same name—the *Henry Venn*—was sent out to take the place of the old one, which had become unfit for use.

EASTERN EQUATORIAL AFRICA.—In 1844 the Society's Missionary, Dr. Krapf, having lately been expelled from Abyssinia, sailed down the eastern coast of Africa in search of a fresh field of labour, and established himself at Mombasa, about 150 miles north of Zanzibar. In the following year he was joined by the Rev. John Rebmann, who laboured on the coast twenty-nine years. Their remarkable journeys into the interior led to all subsequent geographical and missionary enterprise in East Africa.

For several years the Committee, aware of the desolating influence of the slave trade in East Africa, sought to rouse public interest in the question, and to induce Government to take more vigorous measures for the suppression of the traffic. It was chiefly through the Society's efforts that the

Parliamentary Committee of 1871 was obtained, which led to Sir Bartle Frere's Mission to Zanzibar in the following year; and when the news of Dr. Livingstone's death reached England in 1874, the old connection of the Society with Africa was illustrated by the fact that some of the faithful followers who had preserved his body were Africans brought up at the Society's Asylum for Freed Slaves at Nasik in India. The sympathy of the Christian public being now thoroughly awakened, the Committee took steps to revive the Mombasa Mission. An experienced Indian missionary, the Rev. W. S. Price, formerly in charge of the Nasik Asylum, was sent out, with several assistants; some 200 African Christians, from the freed slaves entrusted to his care, were collected as the nucleus of an industrial colony; and land was formally purchased for a settlement, which was named Frere Town, in honour of Sir Bartle Frere; and some 450 rescued slaves were received from H.M. cruisers, and housed, fed, instructed, and led to work for their living.

A commencement has already been made in the evangelization of the neighbouring Wanika tribes at Kisulutini, an inland station founded by Krapf, and in the Giriama country. Altogether, nearly 2,000 souls are connected with the Mission. A Mission was started in the Taita country in 1882, and in 1885 a further advance inland was made in the founding of a Mission in the Chagga country, at the base of the snow-capped mountain, Kilima Njaro, where the work as yet is slow and difficult.

For this Mission and the Nyanza Mission, a new bishopric was established in 1884, with the title 'Eastern Equatorial Africa,' and the late Rev. J. Hannington was consecrated the first bishop on June 24, 1884. He was cruelly murdered on October 31, 1885, when trying to reach Uganda by a new route. His successor, Dr. H. P. Parker, formerly a missionary of the Society in North India, was consecrated on St. Luke's Day, October 18, 1886. A steamer for the Mission has been provided as a memorial to the late Rev. H. Wright, and named the *Henry Wright* after him.

The investigations of Dr. Krapf and Mr. Rebmann into the languages of East Africa laid the foundation of our present knowledge of them; and their dictionaries, translations of parts of Scripture, etc., in Ki-Swahili, Ki-Nika, and Ki-Kamba,

have proved of great value, though in part superseded by the later and very important work of Bishop Steere, of the Universities Mission.

2. NYANZA MISSION.—The first impetus to the exploration of Africa from the east coast was given by the Society's missionaries. Krapf and Rebmann penetrated some distance into the interior, and discovered the two snow-capped mountains, Kilima Njaro and Kenia; and subsequently a map was prepared from native information, showing a great inland sea two months' journey from the coast, which led to the journeys of Burton, Speke, and Grant, influenced the later travels of Livingstone, and thus indirectly caused the expeditions of Stanley and Cameron. Krapf had entertained a scheme for a series of Mission stations across Africa, and as far back as 1851 the Society was hoping to make some advance in that direction. For a quarter of a century, however, the project slumbered; but in November 1875, in consequence of information sent home by the traveller Stanley, of the readiness of Mtesa, King of Uganda, a great potentate on the shores of the largest of the African lakes, the Victoria Nyanza, to receive Christian teachers—and of two anonymous donations of £5,000 each being offered to send a missionary expedition to his dominions—the Society resolved, in dependence upon God, to organize such a Mission.

A well-equipped party proceeded accordingly to East Africa in the spring of 1876; and several other parties have followed, one of which, in 1878, went *viâ* the Nile, under the auspices of the late General Gordon, then governor of the Egyptian Soudan. The first leader, Lieut. G. Shergold Smith, R.N., and Mr. T. O'Neill, were killed on the Island of Ukerewe; others have died or been invalided home; but the Mission has maintained its position in Uganda ever since its cordial reception by Mtesa in July 1877, although the caprice of the king, the hostility of the Arab traders, the presence of a rival party of Romish missionaries, and other circumstances, have at times seriously interfered with the work.

Considerable progress has been made in reducing the language to writing; and by means of a small printing-press the whole Gospel of St. Matthew, other portions of Scripture and of the Prayer Book, alphabets, Scripture texts, etc., have been printed and circulated in large numbers, the people

eagerly learning to read them. Many among all classes are acquainted with the Gospel. The first five converts were baptized in March 1882; and 250 other baptisms (almost all adult) have since taken place. Mtesa died in 1884, and a younger brother, Mwanga, acceded to the throne. Through the efforts of the hostile chiefs, the new king, early in 1885, was led to regard the missionaries with suspicion, and for a time the Mission was in danger. The storm reached its climax in the arrest of several of the native Christians, and several youths were cruelly tortured and afterwards burnt to death.

Other troubles have since arisen and massacres threatened, but by the mercy of God the Mission still goes on. Mr. Mackay, who was one of the first party in 1876, and has not since been to England, was there till July 1887, when he was compelled to leave; but another missionary, the Rev. E. C. Gordon, immediately took his place. Bishop Parker and a reinforcing party reached the lake at the end of 1887, and it is hoped that he may be able to come to some agreement with the King of Uganda regarding the future of the Mission.

Intermediate stations between the east coast and the lake have been established at Mpwapwa and Mamboia, in the Usagara hills—at Uyui, in Unyamwezi—and also near the south end of the lake, the prospects of which are hopeful. Valuable work has been done at these stations in establishing friendly relations with the people, and reducing their languages to writing.

PALESTINE.

The original object of the Missions generally grouped under the heading of the 'Mediterranean Mission,' which were begun at Malta in 1815, at the close of the great war, and which were afterwards extended to Egypt, Abyssinia, Greece, Turkey, Asia Minor, and Palestine, was twofold; firstly, to revive the Eastern Churches; and, secondly, through them to evangelize the Mohammedans. Some very able and devoted missionaries have been employed in this work—Jowett, Gobat, Krapf, Pfander, Koelle, Klein, Zeller, etc. But the hopes of the first founders of the Society were not fulfilled. Oriental Christendom manifested no readiness to be quickened into life

by emissaries from the West; and Moslem fanaticism, which barely tolerated Greek and Armenian Christianity, utterly repudiated the Gospel when presented in a pure form. Despite treaties and concessions on paper, missionary effort among the Moslem population of the Turkish Empire is carried on under the most vexatious restrictions, and a Mussulman can only become a Christian at the imminent risk of liberty and life.

The work in the Levant has for some years been confined to Palestine, to which the Society was invited by the late Bishop Gobat in 1851. Here the door is more open, and Jerusalem, Jaffa, Nablous, Nazareth, Salt, Gaza, and several smaller places, are occupied. The congregations mainly consist of persons who have voluntarily left the corrupt Churches of the East, and adopted the purer faith of the Church of England; but in the town and village schools, to the efficiency of which remarkable testimony has been borne, large numbers of Moslem children have received Christian instruction. Much trial was experienced in 1886-7 through the interference of the Turkish authorities with both schools and colporteurs, the two agencies most effective for reaching Moslems in this difficult field.

In 1887, the Jerusalem bishopric, first founded in 1841, was revived, the Society assisting the Archbishop of Canterbury in providing the necessary funds. The new bishop, Dr. Blyth, speaks very warmly of the Society's work.

EGYPT.

As above stated, the Society had formerly a mission in Egypt, as part of its scheme for the revival of the Eastern Churches. Many of the Coptic clergy, and one bishop, were trained in the Society's Seminary at Cairo; but the visible results were small. In 1882, in response to the appeals of Miss Whately, and in consequence of the British occupation of Egypt, the Rev. F. A. Klein, formerly of Jerusalem, was sent back to Cairo to begin a new Mission among the Mohammedans. The work is on a very modest scale, but is not without encouragement.

ARABIA.

The claims of Arabia had long been pressed upon the Society; and in 1885 the committee were led seriously to

consider them on the representation of a Christian officer, General Haig. The committee appointed to Aden a medical graduate of Trinity College, Dublin, and also appropriated to the Mission a sum of £1,000, specially given for new work among Mohammedans.

During 1887, General Haig, with a view to discovering openings for missionary work, visited the ports on both sides of the Red Sea, viz., Yambo, Jeddah, and Hodeidah in Arabia; Suakin, the port of Nubia; Massowah, the port of Abyssinia; and Zeila, Bulhar, and Berbera, on the Somali coast. He also made an interesting journey through Yemen, the south-western province of Arabia.

PERSIA.

Until a very recent period, Persia was quite closed to the Gospel. Henry Martyn stayed ten months in the country in 1811. Since 1834 an American Mission has laboured with much blessing among the Nestorian Christians. In 1869 the Rev. R. Bruce visited Persia on his way back to India, and finding the Moslems of Ispahan and its neighbourhood not unwilling to discuss religious subjects, he took up his abode there, and gathered round him some few of these, and a considerable number of Armenian Christians who were dissatisfied with their corrupt form of worship, besides opening schools, etc. In 1875 the Society formally adopted his work as one of its Missions. Dr. Bruce has also been engaged in the work of the Bible Society, and in 1881, while in England, he completed a revised translation of the New Testament in Persian, with the assistance of the late Professor E. H. Palmer. There is also a Medical Mission. In 1883, the Bishop of Lahore visited Persia under a commission from the Bishop of London, ordained an Armenian Christian, and held a confirmation.

As in Palestine, so in Persia, the Mission, as regards the Moslem population, can only be of a preparatory character under present circumstances; yet Colonel Stewart, the traveller, and Bishop French, of Lahore, speak highly of its influence. In 1882 the Mission was extended by the occupation of Baghdad, which, though in the Turkish Empire, is a place of great importance for Persian work, and is in the immediate

neighbourhood of the sacred places of the Shiah Mohammedans, and therefore the resort of thousands of pilgrims from all parts of Persia. The language too is not Turkish, but Arabic and Persian; so that Baghdad is linguistically as well as geographically a link between the Palestine and Persian Missions.

INDIA.

Lutheran missionaries under the Propagation Society laboured in India in the last century, and many thousands of converts were baptized; but the Missions, after the deaths of Schwartz and other leaders, languished, and at length only a few Christians remained in the South. For some years prior to the renewal of the East India Company's charter in 1813, no missionaries were allowed to reside within the British dominions, and Carey, the famous Baptist missionary, and his companions, had to take refuge in the Danish Settlements. Among the Government chaplains, however, there were men like Brown, Buchanan, Henry Martyn, Corrie, and Thomason, who did what they could to prepare the way for future work. The Church Missionary Society had an important share in the establishment of the Bishopric of Calcutta in 1814, by its publication of Claudius Buchanan's work on the subject; and it granted the first Bishop, Dr. Middleton, £5,000, towards the cost of Bishop's College.

NORTH INDIA.—Before India was open to missionaries, a corresponding committee was formed at Calcutta, of which the above-named chaplains were members, and several influential laymen. Under Corrie's auspices Henry Martyn's solitary convert from Mohammedanism, Abdul Masih, was stationed at Agra in 1813; the Society's first agent in India being thus a native. Abdul Masih was ordained in 1826 by Bishop Heber, the first Indian clergyman of the Church of England. Two English missionaries were sent to Calcutta in 1816; and Mirat and Benares were occupied about the same time; but many years elapsed before the North India Mission was worked on a large scale. Great interest was aroused by a remarkable movement in the Krishnagar district, Bengal, in 1838, when some 3,000 persons forsook heathenism, and on one occasion 900 were baptized in the presence of Bishop Daniel Wilson. A remarkable work was done by W. Smith

and C. B. Leupolt at Benares, which began in 1832. In 1853, St. John's College at Agra was opened by T. V. French and E. C. Stuart (afterwards Bishops of Lahore and Waiapu). The Sepoy Mutiny of 1857 destroyed much of the Society's property, but the deep interest aroused by it caused a great extension of the work afterwards. Lucknow was occupied immediately on its re-conquest, on the invitation of the Chief Commissioner, Sir R. Montgomery. Allahabad was also occupied, and Christian villages have been established there and at Gorakpur. Work was begun among the Santâls, an aboriginal tribe in Bengal, and the Santâl Mission now comprises eight stations and out-stations, with 2,800 native Christians. The Punjab work was also strengthened and extended; but this is now a separate Mission. The 'North India Mission' is limited to the Diocese of Calcutta, and may be divided into three parts:—

(1) *Bengal*: comprising Calcutta, where there are several native congregations, various evangelistic agencies, important schools, and a Divinity College; the rural Mission in Krishnagar, where there are over 5,000 native Christians; stations at Burdwan and Bhagalpur; and the Santâl Mission above-mentioned.

(2) *The North-West Provinces*: comprising Benares, Gorakpur, Jaunpur, Azimgarh, Allahabad, Lucknow, Faizabad, Agra, Aligarh, Mattra, and Mirat.

(3) *Central India*: comprising an important and well-worked station at Jabalpur, and Missions among the aboriginal Gonds and the Bheel tribes of Rajputana; both of which, though still young, have given cheering evidences of success.

A specially encouraging feature of the work in North India has been the sympathy and material support given to it by Christian men in official positions. The majority of the stations have been successively occupied at the earnest invitation of leading officers or civilians on the spot, who have themselves opened the way, both by personal evangelistic effort, by large donations towards the missionary agencies set on foot, and by active labours on local committees. Some £16,000 is thus raised and expended every year in India, independent of the Society's home income.

In North India, more than anywhere else, the missionary is

confronted by the moral degradation of Hindooism, the tremendous power of the caste system, the intellectual arrogance fostered by the union of Brahmin pride with rapidly spreading European culture, and the unchanging bigotry of the Mohammedan; and we cannot wonder that the results have been comparatively small, even with such missionaries as Weitbrecht, Sandys, Long, Hasell, Vaughan, in Bengal; and Leupolt, W. Smith, Hoernle, Pfander, French, in the North-West. Yet a long series of remarkable individual conversions of men of the highest Hindoo castes, or steeped in Moslem pride, bears witness to the power of Divine grace, and invites to more strenuous effort and more patient waiting upon God.

Divinity Colleges for Bengal and the North-West Provinces have been established at Calcutta and Allahabad. There are high schools at Calcutta, Benares, Lucknow, Agra, Jabalpur, etc.; normal schools at Krishnagar, Benares, Agra; boarding schools for Christian children at Calcutta, Benares, and Agra; orphanages at Agarpara (which celebrated its Jubilee in February 1887), Bhagalpur, Gorakpur, and Agra; Christian villages at Gorakpur, Allahabad, Secundra, Dehra Dûn Valley. Native church councils have been established for Bengal and the North-West respectively.

The Society's operations in North India are carried on in the Bengali, Santali, Hindi, Hindustani or Urdu, and Gondi languages.

PUNJAB AND SINDH.—The PUNJAB Mission was begun in 1851, soon after the annexation of the province to British India, by the Rev. R. Clark, who is still the senior missionary. The first station was Amritsar, the sacred city of the Sikhs, which is now a centre of important missionary agencies of all kinds. Here, every year, meets the Punjab Native Church Council, comprising the native clergy of the province, and lay delegates from the congregations—men of good position, Government officials, land-owners, lawyers, etc.—converts from Hindooism, Mohammedanism, and Sikhism. Among the clergy may be especially mentioned the Rev. Imad-ud-din, formerly a learned Moslem moulvie, now an able Christian preacher, lecturer, and writer, and author of Commentaries on the Gospels and the Acts, and who in 1884 received from the Archbishop of Canterbury the degree of D.D., the first native of India thus honoured.

At Lahore, the capital of the province, is the Divinity College, founded in 1870 by the Rev. T. V. French (afterwards Bishop of Lahore). Multan is also occupied, and Kotgur and Kangra in the Himalayas.

In the rural districts, important itinerant Missions were long conducted by the Rev. R. Bateman and the lamented Rev. G. M. Gordon. In recent years the work in the villages has been much developed by Miss Clay and other ladies of the Zenana Mission, and by a Medical Mission conducted by Dr. H. M. Clark; and there is now a growing movement among the rural population towards Christianity. The baptisms in 1887 were the most numerous on record.

Mr. Gordon (who was killed at Kandahar, Aug. 16, 1880) also established, mainly at his own expense, stations at Pind Dadan Khan and Dera Ghazi Khan, the latter as a base for work among the Beluch tribes. Several other stations fringe the British frontier, the most important of which is Peshawar, where a Mission to the Afghans was established in 1855 under the auspices of Sir Herbert Edwardes, then Commissioner of the district. This Mission has gathered in some interesting Afghan converts, and its influence in the Afghan villages is remarkable. A handsome church, built in the Saracenic style, was opened in 1883 in the heart of the city, in the presence of many English officers and Afghan chiefs. A Mission was begun in 1886 at Quetta, the British outpost beyond the Bolan Pass. The Rev. G. Shirt, of the Society's Sindh Mission, began the work there, but died suddenly on June 15, 1886. A clergyman of experience and a medical missionary are now supplied.

In the valley of Kashmir a Medical Mission was started by the late Dr. Elmslie in 1865, which has been a great blessing to the people, especially during the famine in 1880, and the earthquake in 1884.

The work in the Punjab is deeply indebted to men like Lord Lawrence, Sir H. Edwardes, Sir R. Montgomery, Sir D. McLeod, Generals Lake, Taylor, and Maclagan, Colonel Martin, and others, who have nobly exerted themselves to bring the Gospel to the people under their administration.

The SINDH Mission is older in date, having been begun in 1850, but is far behind in progress, owing mainly to its having always been quite undermanned. Yet important fruit has been

granted to the patient labours of the Rev. J. Sheldon and others at Kurrachee and Hyderabad.

The Urdu language is used in both Missions, in addition to Sindhi in Sindh, Punjabi in the Punjab, Persian, Pushtu, and Beluchi on the frontier, and Kashmiri in Kashmir.

WESTERN INDIA.—The work of the Society in the Bombay Presidency is carried on at Bombay (1820), in the Deccan (1832), and also in Sindh, as above-mentioned. At Bombay there is the Robert Money School, a special Mission to the Mohammedans, and various other agencies. Near Nasik is the industrial Christian colony at Sharanpur, where were trained Livingstone's 'Nasik boys' and other liberated African slaves (see East Africa). At Malegâm is a central station for work in Khandesh. At Aurangabad, in the Nizam's territory, a most successful Mission is carried on by the Rev. Ruttonji Nowroji, formerly a Parsee, some hundreds of converts having been gathered from among the out-caste Mangs. A Divinity School was established at Poona in 1886, but the paucity of the missionary staff has hindered the development of this and other agencies.

Several able and devoted missionaries have laboured at Bombay and Nasik, and there are now congregations under native pastors, the fruit of their faithful labours. But the staff has always been quite inadequate to the needs of the Mission; hence the results have not been large.

The languages in use are Marathi and (for the Mohammedans) Urdu.

SOUTH INDIA.—The Tamil country south of Madras was the scene of the Propagation Society's Missions in the last century before referred to. But the first two clergymen of the Church of England who went to India as missionaries were sent to Madras by the Church Missionary Society in 1814. There are now more than 86,000 native Christians connected with the Society in the South Indian field.

(1) In the city of *Madras*, large Tamil congregations are ministered to by native pastors (one, the Rev. W. T. Sathianadan, well-known in England), and their affairs are conducted by their own Church Council. The Society has also a special Mission to the Mohammedan population, the chief agency of which is the Harris School.

(2) *Tinnevely*.—In 1820 the Rev. J. Hough, chaplain at

Palamcotta, drew the attention of the Society to the claims of this southernmost province of the Indian peninsula, where there was already a community of 3,000 professed native Christians, an offshoot from the Propagation Society's Lutheran Mission in Tanjore. Two missionaries were at once set apart for this work, and from that time to this, through the labours of Rhenius, Pettitt, Thomas, J. T. Tucker, Hobbs, Sargent, etc., the Gospel has not ceased to spread among the Tamil population, chiefly among the Shanars, or cultivators of the palmyra tree. In North Tinnevely a vigorous Itinerant Mission was established by Ragland, D. Fenn, and Meadows. There are now more than 1,000 villages in which there are Christians in the Church Missionary districts alone (besides many others in those worked by the Propagation Society). The former has 63 native clergymen, and the native lay agents are so numerous that Tinnevely has been able to supply evangelists for the Tamil coolies in Ceylon and Mauritius. The ten districts have each its native church council, which manages all local concerns; and these councils are represented in a provincial council. Nearly £3,000 is raised annually by these poor Shanar Christians towards the support of their own pastors, churches, and schools. The educational organization is particularly efficient. The Sarah Tucker Female Institution, with its network of affiliated branch schools, may be especially mentioned. The senior missionary of the Society, Dr. Sargent, and the senior missionary of the Propagation Society, Dr. Caldwell, were consecrated on March 11, 1877, as assistant bishops to the Bishop of Madras for the native churches. A few years ago there were large accessions from among the heathen in the districts of both Societies, owing mainly to the indirect influence of the Famine Relief Funds. 'The conviction prevailed,' wrote Bishop Caldwell, 'that whilst Hindooism had left the famine-stricken to die, Christianity had stepped in, like an angel from heaven, to comfort them with its sympathy and cheer them with its effectual succour.' The increase in the Society's stations in 1878 was about 10,000. Bishop Sargent celebrated his fiftieth year of service in Tinnevely in July, 1885.

(3) *Travancore and Cochin*.—The Mission in these semi-independent native States, which occupy a narrow strip of country on the south-western coast of India, between the

Ghaut mountains and the sea, was established in 1816 at the invitation of Colonel Munro, the British resident. For twenty years it was worked by Benjamin Bailey, Joseph Fenn, Henry Baker, sen., and others, mainly with a view to the reform of the ancient Malabar Syrian Church, which claims to have been founded by the Apostle St. Thomas. Ultimately the effort failed, owing to the internal dissensions of that Church, and its unwillingness to abjure errors in doctrine and abuses in ritual. Since 1837 the missionaries have worked independently, the result of which has been not only the adhesion of many Syrians to our purer worship, but an active reforming movement within their own Church, which was much fostered by the late Metran, Mar Athanasius. The labours of Peet, Hawksworth, H. Baker, jun., and others, among the heathen population, particularly the lowest castes, the slaves, and the Hill Arrians, have been also greatly blessed; considerable progress, as in Tinnevely, has been made in the organization of the native church; and there are eighteen native pastors. The Cottayam College has been a great blessing in providing a high class Christian education; and the Cambridge Nicholson Institution trains native agents. On July 25, 1879, the Rev. J. M. Speechly, a missionary of the Society, was consecrated first Bishop of Travancore and Cochin. In 1885 the bishop appointed the Rev. Koshi Koshi, one of the Society's native pastors, to the office of Archdeacon. Mr. Koshi is the first native clergyman admitted to this office.

(4) The field of the *Telugu Mission* is an extensive country on the east side of India, through which flow the great rivers Kistna and Godavery. It was begun in 1841 by two of the most devoted men on the roll of our missionaries, Robert Noble and H. W. Fox. Noble started the famous English school at Masulipatam, now known by his name, worked it for twenty-four years, and died at his post in 1865. Several Brahmins trained in it have embraced the Gospel, and it has sent forth four native clergymen to labour among their countrymen. Fox was a preaching missionary, and thus set the example of those itinerating and rural missionary efforts which have resulted in the foundation of an increasing Telugu Native Church, chiefly drawn from the Malas and other low-caste or out-caste people. There is also a Mission among the Kols, a non-Aryan tribe on the Upper Godavery, which was founded by General Haig in

1860, and has ever since been the object of his sympathy, liberality, and personal labours.

The languages in the Society's South Indian Missions are—Tamil for Madras and Tinnevely, Malayalam for Travancore and Telugu. In Tamil there is an extensive Christian literature, to which the Society's Missionaries have largely contributed; and in Malayalam one of them (B. Bailey) translated and printed (after having cut and cast the greater part of the type) with his own hands the whole Bible. A Commentary on the New Testament in Telugu has also been prepared and published by the Rev. J. E. Padfield.

CEYLON.

This Mission, commenced in 1817, comprises evangelistic, educational, and pastoral agencies, among both Singhalese and Tamils, the two races (with distinct languages) forming the population of the island. There are several Singhalese congregations at Colombo (the seat of government), Cotta, Baddegama, and Kandy (one of the ancient capitals); and Tamil congregations at Colombo, Kandy, and three or four places in the Jaffna peninsula, in the extreme north, as well as in several places in the coffee districts. Some of them are ministered to by native pastors. Considerable progress has been made in self-government and self-support; and Native Missionary Associations have been formed for the spread of the Gospel among the surrounding heathen.

In connection with or beyond this settled work, there are two Evangelistic Missions of special interest and importance, the Kandyan Itinerancy and the Tamil Coolie Mission. Both work in the hill-country in the centre of the island, covering nearly the same area. The former is among the Singhalese village population, among whom its labours have been much blessed; the latter among the Tamil coolies on the coffee estates, some 1,700 of whom are now on the roll of native Christians, besides many who have returned to their native country, South India. The Tamil Coolie Mission has for more than thirty years been mainly supported by a Committee of coffee planters, who have raised more than £1,000 a year to maintain catechists, schools, etc., the Society providing the superintending English missionaries.

The educational agencies comprise Trinity College, Kandy, and important schools of various kinds at Cotta and Jaffna. The present Bishop of Colombo (Dr. Copleston) has visited all the Society's Missions from time to time, inspecting, confirming, and preaching in the churches and chapels and in the open air. In December 1886, he held an ordination in the Singhalese language and in the midst of the people, the first ever thus conducted.

MAURITIUS.

Though geographically most nearly connected with Africa, this little island is, in a missionary sense, a dependency of India. Two-thirds of the population are coolies, brought from Bengal and South India to work on the sugar plantations; and among these are labouring Bengali and Tamil-speaking missionaries, whose work has been much blessed. Some 5,000 have been baptized, the majority of whom have returned to their own country.

An Industrial Home was founded in 1875 in the Seychelles Islands, for the liberated African slaves landed there.

CHINA.

The great empire of China was opened to missionary effort in 1844, when the Treaty of Nanking, which closed the first Chinese War, gave England the possession of Hong-Kong, and the right of residence at five leading ports; and more fully in 1858-60, by the Treaty of Tientsin and Convention of Peking. Shanghai was occupied by the Society in 1845; Ningpo in 1848; Fuh-Chow in 1850; Hong-Kong and Peking in 1862 (the latter after the taking of the city by the allied English and French forces); Hang-Chow in 1865; Shaouhing in 1870; Canton in 1881.

SOUTH CHINA.—China, south of lat. 28°, is under the episcopal jurisdiction of the Bishop of Victoria, Hong-Kong. The first Bishop, Dr. G. Smith, and the third, the present one, Dr. Burdon, were missionaries of the Society; and the second, Dr. Alford, an active member at home. The Society has a Mission at Hong-Kong, and several out-stations in the Kwan-tung Province worked from Canton as a centre; and a new Mission has just

been started at Pakhoi. But its chief work in South China is in the Fuh-Kien Province.

The Fuh-Kien Mission has a truly remarkable history. The first eleven years passed without a single convert appearing. Two out of five missionaries had died in the interval, and two had retired. The fifth died soon after gathering the first-fruits of his labours, leaving a new-comer, the Rev. J. R. Wolfe, in charge. Up to 1864 the work was confined to Fuh-Chow city. In that year and the following three or four, other large cities were occupied by native evangelists. In 1866 the first two or three converts from these were baptized. And now, after twenty-one years' further labour, what do we find? We find 6,000 converts in 130 towns and villages, of whom 2,000 are communicants; 7 native clergy (besides 3 dead), 100 catechists, about 160 voluntary lay-helpers, 20 regularly built churches, and 70 preaching chapels; also a Theological College, Boarding Schools, and a Medical Mission. The principal districts, Lo-Nguong, Ning-Taik, Ku-Cheng, etc., have their own Church Councils; and the Annual Provincial Council at Fuh-Chow is attended by some 200 delegates. The work has been done almost wholly by native agency; and during many years there were not more than two English missionaries in the field. New converts have told their friends, and in this way the Gospel has, without effort, spread from village to village. But not without persecution. Bitter opposition has been shown by the mandarins and gentry; the Christians have endured much personal suffering, and more than one has been martyred. In 1886 Bishop Burdon visited many of the stations, and confirmed 900 candidates.

MID-CHINA.—China, north of lat 28°, became a separate diocese, 'North China,' in 1872; Dr. Russell, a missionary of the Society, being the first bishop. In 1880, after Bishop Russell's death, it was divided into two, and Dr. G. E. Moule became Bishop of the new see of Mid-China. The Society's chief Missions are in the Cheh-Kiang Province; and there is a small Mission at Shanghai, under Archdeacon A. E. Moule.

In the province of Cheh-Kiang are the cities of Ningpo, Hang-Chow, and Shaouhing. In the earlier years of the Mission, much success was, by the Divine blessing, achieved in the numerous towns and villages around Ningpo; achieved, too, notwithstanding frequent changes in the Mission staff

through sickness, and the hindrances caused during several years by the Taiping rebellion. Many of the Christians in these villages have manifested exemplary Christian steadfastness and zeal. Four of them were ordained in 1875-6. Within the last few years there has been a most interesting movement in the Chu-ki district, an offshoot of the Hang-Chow Mission, and more than 300 converts have been gathered in from about twenty-five villages. At Hang-Chow itself there is a Medical Mission, and a new Hospital and Opium Refuge was built in 1885, mainly at the cost of the William Charles Jones China Fund; but many English and Americans in China contributed, and even the mandarins of Hang-Chow.

Although the Chinese have only one written language, in which the whole Bible exists, they have many spoken dialects. Portions of Scripture, the Prayer Book, etc., have been published in several of these dialects in the Roman character, this being found the easiest to acquire by the large classes of the population that cannot read.

JAPAN.

For two hundred and thirty years, in consequence of the political intrigues of the Jesuit missionaries in the sixteenth century, Japan was absolutely closed to the outer world. It is about thirty-four years since the long-sealed empire opened to European influences, and in that time the country has made most extraordinary progress in the adoption of Western civilization. Still more recent is the toleration now tacitly (though not avowedly) accorded to Christian effort. American Missionaries arrived in 1859, but for several years they could do scarcely any direct evangelistic work. In 1869, just after the wonderful revolution which restored power to the Mikado, the first missionary of the Society, landed at Nagasaki. He also could only use quiet and indirect methods of making known the Gospel, and the few converts vouchsafed to his labours were baptized secretly.

Within the last fifteen years toleration of Christianity has become virtually complete, and the Mission has been extended and strengthened. Not only Nagasaki but also Tokio (Yedo), Osaka, and Hakodate, are occupied by the Society. Nagasaki and Osaka, especially, are the headquarters of expanding

Missions. Native evangelists have been trained, and the cities of Kumamoto, Saga, and Kagoshima, in the island of Kiu-shiu, and of Tokushima, in the island of Shikoku, have been occupied by them. There is also a Mission to the Aino aborigines of the northernmost island of Yezo. The first-fruit of these was baptized on Christmas Day, 1885, and others have since been baptized, making a little Aino church of four souls.

Arrangements were made by the late Archbishop of Canterbury for the establishment of an English Bishopric in Japan, and the present Archbishop nominated the Rev. A. W. Poole, late missionary in South India, to be the first bishop. He was consecrated October 18, 1883. But in the mysterious providence of God he was permitted to labour for a few months only; he died in July, 1885. A worthy successor has been found in the Rev. E. Bickersteth, of the Cambridge Delhi Missions, son of the Bishop of Exeter.

The American Missions are on a much larger scale than the English, and have gathered in some thousands of converts. There are now more than 13,000 adult baptized Protestant Christians, besides children. The numbers have more than doubled in three years, and the increase in 1886 exceeded 3,000. The great majority are Presbyterians and Congregationalists connected with the American Missions. The three Episcopal Missions, English and American, have together about one-tenth of the whole. The Japanese Christians are manifesting singular independence, and a desire for organic union among the various bodies.

In February 1887, Bishop Bickersteth admitted three native agents to Deacons' Orders, the first ordination of Japanese natives. He has also appointed the Society's senior missionary, the Rev. H. Maundrell, to be his Archdeacon.

NEW ZEALAND.

The Mission to the Maoris of New Zealand was the second of the Society's Missions in order of time. It was undertaken at the invitation of Samuel Marsden, Chaplain in New South Wales, who landed on the Northern Island, with the first three men—lay agents—sent out as pioneers, in 1814, and preached the first Christian sermon to the natives on Christmas Day of that year. Other missionaries followed, but their lives, which

were entirely in the power of a race of ferocious cannibals, were frequently in apparently imminent danger, and for eleven years no results whatever were seen. The first conversion took place in 1825, and no other natives were baptized for five years. Then began the marvellous movement which resulted in almost the whole Maori nation being brought under Christian instruction and civilizing influences, and which led Bishop Selwyn, on his arrival in his new diocese, in 1842, to write, 'We see here a whole nation of pagans converted to the faith. . . Where will you find, throughout the Christian world, more signal manifestations of the presence of the Spirit, or more living evidences of the Kingdom of Christ?' Twelve years later, Sir George Grey, then Governor of New Zealand, informed the Committee that he had personally visited nearly all the Society's stations, and 'could speak with confidence of the great and good work accomplished by it.'

In 1840 New Zealand was made a British colony, and emigration on a large scale ensued. The vices as well as the benefits of civilization were introduced, and the inevitable conflict of race began. The continual disputes about the sale and possession of land led to prolonged and bitter wars, which shook the native Church to its foundations. In 1864 arose the 'Pai Marire' or 'Hau-hau' superstition, a strange compound of Christianity and heathenism, which spread rapidly among the natives. It was a party of Hau-haus who so barbarously murdered the missionary Völkner.

The condition of the native Church is now generally prosperous. Nearly complete statistical returns sent home in 1887, the first for several years, show 18,241 church members, who are ministered to by thirty Maori clergymen (altogether forty-seven have been ordained, but some have died. Two of the most able were accidentally poisoned in 1887). There are 280 voluntary lay-helpers. The Christians build their own churches, and in part support their own ministers. In 1886-7 the native contributions for religious purposes amounted to £1471. Several native Church Boards are working well. The comparatively small bands of disaffected and semi-heathen natives headed by Tawhiao (the 'Maori King') and other leaders, are now showing readiness to receive Christian teaching.

In 1883 a Mission Board, comprising the Bishops of

Auckland, Waiapu, and Wellington, and other members, was established to administer the Society's grants, which will diminish annually, and cease (subject to personal claims) in twenty years.

The late Bishop of Waiapu (W. Williams), and the present Bishops of Waiapu (E. C. Stuart, formerly in India) and Wellington (O. Hadfield) were, and the two latter are still, missionaries of the Society. Also two late and two present Archdeacons.

The whole Bible and Prayer Book have been rendered by the missionaries into the Maori language.

NORTH AMERICA.

NORTH-WEST AMERICA MISSION.—This is a Mission to the remnant of the Red Indian tribes scattered over the vast country formerly known as the Hudson's Bay Territory, now included in the Dominion of Canada. In 1822 the Rev. John West arrived at a trading settlement on the Red River, a little south of Lake Winnipeg, and began to gather the Indians round him. The first step in the great extension of the Mission in recent years was the sending forth from Red River, in 1840, of Henry Budd, a native teacher trained up by Mr. West from his boyhood (afterwards the first native clergyman), to open a new station at Devon, five hundred miles off. And now, from the United States border-line to the Arctic Ocean, and from Hudson's Bay to the Rocky Mountains, the praises of the Redeemer are sung by thousands of Indians, and in eleven different languages.

The Red River district is now the flourishing colonial Province of Manitoba, and a large part of the Society's work has developed into the settled ministrations of the church in the colony. One of the Society's churches has become the Cathedral of the diocese of Rupert's Land, which was founded in 1849. That diocese, which has been highly privileged in its two first bishops, Dr. Anderson and Dr. Machray, was subdivided in 1872 into four parts, the three new dioceses being those of Moosonee, Athabasca, and Saskatchewan. To the two former sees missionaries of the Society were appointed, the Rev. John Horden and the Rev. W. C. Bompas, and to the third, an active co-worker in the country, Dr. McLean. In

1884, in pursuance of a scheme formed by the Provincial Synod of the Province of Rupert's Land, the diocese of Athabasca was divided, Dr. Bompas taking the northern half as Bishop of Mackenzie River, and the Rev. R. Young being appointed to the southern division as Bishop of Athabasca. A new see was also formed of the civil province of Assiniboia, consisting of portions of the dioceses of Rupert's Land and Saskatchewan; to which Dr. Anson was consecrated as Bishop of Qu'Appelle.

The diocese of Moosonee includes extensive territories round the shores of Hudson's Bay, and stretches to the borders of Canada. Bishop Horden's labours have been most successful, and the great majority of the Indians now profess Christianity. The diocese of Saskatchewan includes missions to the still heathen and untamed Plain Crees, Sioux, and Blackfeet, of the great Saskatchewan Plain. In the diocese of Qu'Appelle the Society's one station has been transferred to the bishop. The dioceses of Mackenzie River and Athabasca, which are far the largest in extent, comprise missions to the Chipewyan, Slave, Dog-rib, and Tukudh tribes. Among the Tukudh, who are found beyond the Rocky Mountains and within the Arctic Circle, on the Youcon River, the spread of the Gospel has of late years been rapid. Some 1,500 have been baptized since 1863, and a still larger number are under Christian instruction.

At various points in the Moosonee and Athabasca districts, fringing the Arctic Ocean, are found bands of Esquimaux. They have been visited here and there by bishops Bompas and Horden and others; and three missionaries are now set apart for their evangelisation.

The Diocese of Saskatchewan sustained a severe loss in 1886 by the death of Dr. McLean. While on one of his arduous journeys his waggon was upset, and he ultimately died of injuries then received. The Archbishop of Canterbury has appointed as his successor Dr. Pinkham, of Manitoba; and the Society's work generally in North-west America has lost an able and indefatigable missionary, Archdeacon Cowley, who died in September, 1887, after a long service of 46 years.

Several distinct languages are spoken by the Indians of these vast territories. The whole Bible and Prayer-book exist in Red River Cree: and considerable portions, with hymn-

books, &c., in Moose Cree, Ojibbeway, Soto, Slave, Chipewyan, and Tukudh.

NORTH PACIFIC MISSION.—In 1856 Captain Prevost, R.N., drew the Society's attention to the savage state of the Tsimshian Indians on the coast of British Columbia, and a schoolmaster was sent out. A great blessing was vouchsafed to his labours; and in 1862 the Christian settlement of Metlakahtla was founded. Owing to internal dissensions, the settlement has not of late been prosperous, but it is hoped that the difficulties have at last been met, and that the work will again be blessed.

There is another settlement at Kincolith, on the Naas River, and Missions also among the Kitiksheans of the interior, the Hydahs of Queen Charlotte's Islands, and the Kwa-gutl Indians of Fort Rupert. At all these places an excellent work is being done by zealous missionaries of the Society. The whole Mission is under the charge of the Bishop of Caledonia, Dr. Ridley, formerly a missionary of the Society in India.

The Church Missionary Society exists for the purpose of assisting in the fulfilment by the Church of its Lord's one last great command, to evangelize the world. Not to convert the world—that is not man's part—but to proclaim the Gospel to the world. 'This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.'

*Abridged from the Church Missionary Society's
Pocket Manual.*

SUMMARY.—CHURCH MISSIONARY SOCIETY.

Income, 1887-8, £221,330 19s. 11d.

Fields of Labour.	Entered, A.D.	No. of Sta- tions.	Foreign Workers.			Native Workers.			Adherents.	Com- muni- cants.	Schools.	Scholars.	Native Contrib- utions.
West Africa . . .	1804	42	Ordained. 10	Lay. 1	Female. 4	Ordained. 49	Lay. 151	Female. 75	24,797	9,598	96	6,995	£ 7,875
East & Central Africa	1844	11	14	11	1	2	14	7	2,091	281	8	528	95
Egypt and Arabia .	1882	2	1	1	...	...	6	...	19	13	2	140	...
Palestine	1851	9	9	1	1	5	48	12	1,558	385	45	1,875	266 Persia only
Persia and Bagdad .	1876	2	4	1	...	1	11	11	188	93	3	309	343 6,872
India	1816	91	109	12	12	137	1,724	421	104,165	24,531	1,314	47,089	
Ceylon.	1817	12	18	...	1	12	250	93	6,651	2,009	192	9,793	...
Mauritius	1856	6	3	1	...	4	16	3	2,088	421	29	1,470	...
China	1845	20	23	5	2	10	242	16	7,358	2,570	115	2,007	...
Japan	1869	5	12	1	1	3	8	...	758	336	5	129	...
New Zealand . . .	1814	42	15	2	...	25	357	...	18,241	2,562	...	...	...
N.W. America . .	1823	31	22	2	...	17	45	13	13,682	1,115	43	1,211	...
North Pacific. . .	1857	7	7	2	...	...	9	2	786	201	7	268	...
Totals.		280	247	40	22	265	2,881	653	182,382	44,115	1,859	71,814	£25,452

WESLEYAN METHODIST MISSIONARY SOCIETY.

FULLY ORGANIZED, 1816. (WORK BEGUN 1786.)

THE care of British Methodism for those in other lands found its earliest expression when in the Yearly Conference of 1769, Mr. Wesley appointed Richard Boardman and Joseph Pilmoor to go and help the brethren in America. The Methodism which was thus encouraged and strengthened gradually spread throughout the American colonies. Emigrants, soldiers, Government servants, and others carried the Gospel into Canada, Nova Scotia, Newfoundland, and New Brunswick.

It was in 1786 that Dr. Coke, then on his second journey across the Atlantic, sailed with a company of three missionaries, in order to reinforce the Churches in Nova Scotia, where Freeborn Garrettson and James D. Emmett, sent thither by Bishop Asbury, were representing the Methodism of the States. It is not necessary now to tell the story so often told, and which the lovers of missionary enterprise will never cease to tell, how the stormy winds fulfilled the unspoken word of Him whom winds and seas obey, how He directed their wandering bark whilst He prepared their way. The Christmas Day of 1786 will remain as the inaugural day of Methodist Missions, when Dr. Coke and his companions landed on the island of Antigua. There William Warrener entered upon his labours—a true-hearted Yorkshireman, with his equally true-hearted Yorkshire wife.

During the next thirty years the work spread. In 1804 the first Continental station was occupied by the appointment to Gibraltar of the Rev. James McMullen, whose grandson is now the Clerical Treasurer of the Society.

In 1811 the first Wesleyan missionary was sent to WESTERN AFRICA. It was not the first attempt that had been made. As

early as 1769 Dr. Coke had already conceived the missionary idea, and had sent out a surgeon with a party of mechanics, in the hope of civilizing the Foulahs. The enterprise failed, as has been repeatedly the case with others of the kind. But in 1811 George Warren led the way for that long line of faithful messengers who since then at risk of health or cost of life, have maintained the testimony of Jesus among the tribes of Western Africa.

Dr. Coke's own Mission to THE EAST comes next in order. In 1813 he voyaged eastward, with his band of devoted helpers, ordained, as the event proved, to hallow sea and land, he by his burial, and they by their labours, founding as they did in the island of Ceylon, churches which have never ceased to prosper and extend.

It was the year after that John McKenny was sent as the first missionary to SOUTHERN AFRICA; and although in consequence of the difficulties which arose he was moved to Ceylon, yet almost immediately his place was supplied by Barnabas Shaw, who, before the close of 1815, had with his devoted wife settled in Little Namaqualand.

In the same year Samuel Leigh left England for AUSTRALASIA, and landed after a voyage of nearly six months in New South Wales on August 10th.

And thus it came to pass that when the Wesleyan Missionary Society was organised in 1816, the Missions for which it was to care were already found in every part of the world.

Taking a general view of Wesleyan Missions to the heathen fifty years ago, it will appear that in the Far East, success had attended the efforts put forth; but the progress of extension was slow. The churches in CEYLON were growing apace. Continental India had been entered. The MADRAS Mission was begun in 1817, and BANGALORE, in the Mysore territory, was for a short time occupied in 1820: but BOMBAY, to which the Rev. John Horner was appointed in 1817, was abandoned in 1821, and in 1837 was still unoccupied. The same may be said of CALCUTTA, to which two ministers had been appointed in 1829, and shortly after withdrawn.

At the close of 1836 Madras was the only District formed in Continental India. The conversion of a Brahmin, afterwards known as Wesley Abraham, marked the beginning of a new era. The district was wide, and included Bangalore, Mysore,

Negapatam, Melnattam and Manargudi. Mr. Cryer reported encouragement in the streets of Negapatam and the surrounding villages. A temporary school chapel was about to be erected. At Bangalore the Tamil and English departments were fairly prosperous, and it was also rising into importance as a Canarese station under the care of Thomas Hodson.

Yet this was all that had been done, and, so far as the Wesleyan Missionary Society was concerned, the vast populations of the East were otherwise untouched.

Greater changes had taken place in the SOUTHERN SEAS. On the island continent of Australia the only Mission established was that of NEW SOUTH WALES; although plans were already formed for the extension of the work to other colonies. Methodism had been introduced into TASMANIA by soldiers converted in New South Wales, and in 1821 William Horton was put in charge of Hobart Town. At the close of 1836, Hobart Town, Port Arthur, and Launceston were the only stations occupied, but they were prosperous. Two additional missionaries had been sent out in 1836, and two more were to follow.

Methodism in NEW ZEALAND may be said to have begun with the visit of the Rev. Samuel Leigh in 1818, although the first appointment was not made until 1821. Arrangements were at once made with the agents of the Church Missionary Society to prevent any appearance of rivalry or waste of labour. Many were the hindrances and the disappointments: so that at the close of 1836 only one station was held, and that was Wangungu, on the west coast. There, however, the prospect was one full of promise.

The brightest spot in all the Southern Seas was Vavau, in the FRIENDLY ISLANDS. The London Missionary Society had sent out its agents to these islands as early as 1797, but after three years the ground was abandoned. In 1822 the Rev. Walter Lawry visited Tonga from Sydney. About the same time three native teachers, connected with the London Missionary Society, were sent from Tahiti, but these too failed. In 1826 John Thomas and John Hutchinson arrived as the first appointed Wesleyan missionaries. Eight years after, in 1834, there was a wonderful work of grace in the islands, and one result was the resolve to attempt the evangelization of the islands of FIJI. The Mission was actually begun in October 1835, and

in 1836 the Friendly Islands Auxiliary Wesleyan Missionary Society was organized. Such was the result of less than ten years of toil. The news reached England at the beginning of 1837; but no missionary had been sent from this country, nor had the appeal of the Rev. James Watkin, 'Pity poor Feejee!' as yet stirred the hearts of British Methodists.

IN SOUTH AFRICA the work of evangelization was advancing amid many difficulties, arising oftentimes from tribal wars. We have seen how Barnabas Shaw started in 1815 on his pilgrimage to Little Namaqualand. In 1820 a Mission was begun in Capetown itself. The same year William Shaw went out with a party of emigrants to the Eastern Province, where his first sermon was preached in Graham's Town in the house of one Serjeant-Major Lucas. From that time progress was steady. At the close of 1836 the Cape Town District included Khamiesberg and Great Namaqualand, which in 1825 William Threlfall essayed to enter, and where he fell the victim of savage cruelty.

The District of Albany and Kaffirland covered a wide area, including Graham's Town and Bathurst, Wesleyville as the first station in Kaffirland, Clarkebury among the Tembus, Buntingville, founded by Mr. Boyce, among the Pondos, and Port Natal, not yet occupied by a resident missionary, among the Zulus. The year was made memorable by its Kafir war.

There was also a Bechuanaland District, the scene of the brave endurance and repeated efforts of Samuel Broadbent and others. But when it is remembered that the centres of Mission work were at Thaba 'Nchu, Plaatberg, and Umpukanè, it will be seen that the Bechuanaland of those days included southern lands which have long since passed under other names. The Baralong, in the upper regions of the Vaal River, had been defeated in war and scattered by the Matabele from the north, and they had wandered southwards until they settled at Thaba 'Nchu, north of the Orange River. It was thence that in after times some of them travelled northwards once more and settled on the banks of the Molopo.

Much had thus been accomplished, and yet South African Methodism was only in its infancy, and no one dreamed of a Connexion and a Conference which should include wider territories and states with more varied forms of government.

The West Coast of Africa was as yet all included within one District. The death roll was already a long one. The principal stations were three, Sierra Leone, St. Mary's-on-the-Gambia, and Macarthy's Island. A settlement had been attempted on the Gold Coast, where the Rev. Joseph Dunwell landed on New Year's Day, 1835, and died within six months of his arrival. Two other missionaries and their wives were sent out at the close of 1836; but all of them fell victims to the climate before the end of 1837. Nevertheless, the land had been claimed for Christ, and volunteers for service there were never wanting.

In the West Indies, together with Demerara, the Society reported at the close of 1836 a membership of nearly 4700, under the care of 85 missionaries, and upwards of 2500 other agents.

In various parts of the world there were employed 306 missionaries, 1955 paid agents, and 3156 gratuitous teachers. The membership was 64,691, and the number of scholars 47,106.

The income raised during 1836 from all sources was £75,526, of which £52,242 was the Home Contribution. The total expenditure was more than £70,000, and one-eighth of the whole amount was spent in the East.

Taking only those fields which are now occupied by the Society, the number of missionaries was 51, the paid agents 143, the unpaid agents 51, and the membership 3196.

And now another fifty years have passed.

First of all, it is satisfactory to know that with two exceptions, Sweden and the Mauritius, no Mission field occupied in 1836 is deserted now. Stations have been changed, and workers have been transferred; but the old lands are tilled and yield their harvests, though it be to toilers who depend no longer upon us.

In CEYLON the two districts of 1836 have become four, for South Ceylon is now represented by Colombo, Galle, and Kandy. In North Ceylon during the last year evangelistic agencies have been organized in order to reach both the masses of population in the towns and the more scattered people in rural districts. For this purpose two Tamil brethren have been set apart. A voluntary Christian female agency, led by the wives of missionaries, has also been busy in seeking the women and girls of Ceylon. Native Home Missionary

Societies are maintained in both Jaffna and Batticaloa. The division of the Southern District has proved to be an advantage to all. In the Kandy District the new Uva Mission has been begun ; four good schools are at work, and an industrial school is to be opened as soon as possible.

IN CONTINENTAL INDIA, the Madras District of 1836 is now represented by three districts, viz., Madras, Negapatam and Trichinopoly, and the Mysore. With these must be reckoned a fourth, Hyderabad, or the territory of the Nizam. Calcutta was occupied in 1862, and in 1864 Lucknow, which now includes the new Mission at Bombay. Last on the list is Upper Burma, our latest annexation. The events of fifty years have changed the life of India. We may not dwell upon them. The revision of the Company's Charter, the wars, the Mutiny, the transfer to the Crown, the proclamation of the Empire, the partial development of more enlightened principles of government, and, not least, the inauguration of a universal system of education, all have tended to stimulate and uplift the people. The patronage of superstition by the British Government has ceased, and the suttee funeral fires have been put out ; but infant marriage, enforced widowhood, and other evils, remain. The education of women thrives apace, and changes many and great will not long be delayed. In every part of India there is an increase of missionary effort, especially in the forms of Christian education and village evangelization. In the Madras District, Mr. Cobban has told in part the story of the villages. From Calcutta, Mr. Macdonald has chronicled the doings of the sons of Wesley in their encampment. The Lucknow District has recorded through Mr. Parson how the Gonds have gladly welcomed the victory of Jesus. And other appeals there are, such as that from Calcutta in behalf of the Santhals, and now again from the Mysore, which pleads for help in the effort to evangelize the Nagar. This section of the Mysore territory has a scattered population of more than 800,000 adults, of whom very many are dissatisfied with what religion they have, and are longing and hoping for something better. There is no newer work and none more full of promise than that which seeks to enter ' the great dark Nagar.'

CHINA, in 1836, was barred ; to-day it is everywhere open

throughout its vast territory. Two Methodist Districts are in working order ; and success proves that with ample resources at command there might be twenty. The Medical Missions are everywhere powerful for good. The Lay Agency has been reinforced, and the Ladies' Auxiliary has reoccupied China, but there is need for more. In and around Teh Ngan, where so much has been endured, the work is extending. One of the earliest converts has given up business, and devoted himself without charge to the evangelization of his countrymen.

In AUSTRALASIA progress was rapid. Between 1836 and 1838 Methodist Societies were formed in South Australia, West Australia, and Victoria : and Queensland followed in its turn. In 1840 New Zealand became a British possession and a Crown colony, and the change was in many respects an advantage. In 1838 the first company of missionaries was sent from England to Fiji, and among them were John Hunt, long since deceased but never forgotten, and James Calvert, who in youthful old age is with us to-day. In 1854 the whole of the Methodist Societies in Australasia were placed under the care of the Australasian Conference, represented by the four Annual Conferences of New South Wales and Queensland, Victoria and Tasmania, South Australia, and New Zealand. In 1874 Fiji became a part of the British Empire.

So also in SOUTHERN AFRICA Mission extension had more than kept pace with colonization. Despite the evils of tribal wars, and the mischief caused to confiding and loyal natives, sometimes by the action and still more by the vacillation of British Governors and Governments, Methodism had become so widespread and so strong that in 1882 the South African Conference was formed, and all the stations and societies south of the Vaal River were committed to its care. To the north of the Vaal, recent extension has been rapid, especially within the Transvaal Republic. The district, still under the charge of the Society, includes also Swaziland, Zululand, Stellaland, and the Protectorate of British Bechuanaland. The Chairman of the district has recently journeyed to the residence of the Chief Kama at Shoshong, about half-way to the Zambesi ; but the report of that journey has yet to be given. It is gratifying to be assured that the last year, though one of much political

anxiety, was one of unexampled spiritual prosperity in the Mission at Mafeking on the Molopo. There was an increase of 72 Church members, and there were at the close of the year 33 on trial. Scarcely a Sabbath passed without conversions. Morning and evening both the old chapel and the new and commodious chapel erected during the administration of Sir Charles Warren have been filled with attentive worshippers. In the day-school it has repeatedly been found necessary to suspend the ordinary classes and to hold a prayer meeting. Figures do not always and sufficiently represent facts; but it is instructive to note that in 1880 what is now the Transvaal District was reported as having 3 missionaries, 3 principal stations, 9 chapels, and 8 preaching-places, and 599 members. Of these members 489 were connected with the Molopo Mission. There are now 32 principal stations, having 26 chapels and 73 other preaching-places under the charge of 12 English and 6 native pastors, assisted by 9 catechists and 9 day-school teachers, 102 Sunday-school teachers, and 98 local preachers—the number of members being 1317, with 490 on trial.

On the WEST COAST OF AFRICA the fifty years have been years of deadly conflict with the climate and with unhealthy conditions which the climate has aggravated. This has grievously interfered with both extension and supervision. Tribal wars have hindered progress into the interior, and have sometimes compelled the suspension or abandonment of work already begun. Nevertheless there are signs of the coming of a brighter day. Sanitary conditions are improving, and perhaps the necessities of the climate are better understood. The average term of service is gradually lengthening. To advance is the one desire of every district, and of this the Limbah Mission and the Yoruba extension are only illustrations.

The WEST INDIES, our oldest Missions, now belong to the youngest Conference. The formation of that Conference in 1884 was a bold experiment. Three-and-fifty years ago slavery was rampant throughout those islands; fifty years ago it was modified only by the evils of the apprenticeship. Habits of mutual confidence and of self-government can be developed only by lengthened training.

The BAHAMAS still remain with the Society ; and on the mainland of Central America the Honduras District is giving signs of increasing energy and evangelistic zeal. A new venture in Spanish Honduras, at San Pedro, promises to be the beginning of an advance which ere long may help to link the Spain of the Old World with its representatives in the New.

This review of the results of fifty years would be incomplete if it omitted to recognize two departments of missionary labour which, in their special form, belong entirely to recent years. The Ladies' Auxiliary, with its agents, for whose maintenance it provides wholly or in part, is rendering efficient and fruitful aid in almost every Mission field. Some of its latest appointments have been to Canton and to Hankow, and that for both school and hospital. It must also be added that wherever practicable, special provision is made for all soldiers and sailors who avow themselves Wesleyans ; nor is there any work which yields more gratifying results to those who are responsible for it.

And now, at the close of this fifty years, the Missions of 1837 are represented, as nearly as can be ascertained, by 1,959 circuits, 10,919 chapels and preaching-places, 2,592 ministers and missionaries, and 430,247 members.

If, however, for the sake of comparison, those fields only are taken which are now under the management of the Society, then at the close of 1836 there were 51 missionaries, 143 catechists and day-school teachers, 51 Sunday-school teachers and local preachers, and 3,196 members. On the same fields, together with others since occupied, there are now reported 324 missionaries, 1,825 catechists and day-school teachers, 3,651 Sunday-school teachers and local preachers, and 31,268 members, with 4,097 on trial. Of the paid agents, the Ladies' Auxiliary provides, wholly or in part, the salaries of 79.

The gross income for 1886 amounted to £135,259. In addition to this £7,922 was received and disbursed by the Ladies' Auxiliary, and therefore is not included in the accounts of the General Treasurers. It thus appears that the amount gathered for missionary purposes during the year was £143,182.

From the Society's 'Review of the past Half Century.'

SUMMARY.—WESLEYAN MISSIONARY SOCIETY.

Annual Income, 1887-8, £131,867 2s. 6d.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.	Native Workers.	Adherents.	Communi- cants.	Schools.	Scholars.	Native Con- tributions. ¹
Ceylon	1814	78	16	Ordained. 49	Lay. 1,393	3,277	271	18,687	£ 90
India	1817	79	50	24	1,276	2,681	303	19,716	...
China	1851	10	17	4	54	1,149	11	625	88
Western Africa	1796	26	13	43	1,234	45,704	90	7,243	1,444
West Indies, Honduras and Bahamas	1786	11	15	1	684	15,145	51	5,011	774
South Africa (Transvaal) . .	1878	32	12	6	218	7,021	26	1,859	70
Totals		236	123	127	5,359	88,401	752	53,141	£2,466

The Society also conducts Missions in Ireland and on the Continent of Europe (France, Italy, Germany, Austria, Spain, Portugal, Malta), with Missions under affiliated conferences in South Africa and the West Indies, Australasia and Canada.

¹ Exclusive of sums raised and expended at the several stations.

GENERAL BAPTIST MISSIONARY SOCIETY.

ESTABLISHED 1816.

THIS Society was founded at Boston, Lincolnshire, June 26, 1816, chiefly by the Rev. J. G. Pike, author of *Persuasives to Early Piety*. Its operations are carried on in ORISSA (India). Its first missionaries were William Bampton and James Peggs, who reached Cuttack, the capital of Orissa, February 12, 1822. They were joined, in 1823, by Charles Lacey, and in 1825, by Amos Sutton.

Orissa, including the portions situated in Madras and the Central Provinces, has a population of about 8,000,000. The province is famous as a stronghold of Hindooism, and as the principal seat of Jagannath worship, the chief shrine being at Puri—a celebrated place of pilgrimage. When the Mission was commenced, widow-burning, human sacrifices, and other barbarous religious rites prevailed, and throughout the land there was no church, chapel, Christian school, or book-room. The first native convert, a Telugu, was baptized by Mr. Bampton, at Berhampore, December 25, 1827. The first Oriya convert—Gunga Dhor, a high caste Brahmin—was baptized by Mr. Lacey, at Cuttack, March 23, 1828. The principal stations are: Cuttack, Pipli and Puri, Berhampore, and Sarubalpur. At Cuttack there are orphanages (in which hundreds of rescued Meriahs and famine orphans have been trained); schools, vernacular and English; a college for training native ministers; a press founded in 1838; and a Christian community of 1,500 persons. Since its origin the Society has had only three secretaries—Rev. J. G. Pike, 1816-54; J. C. Pike, 1855-76; and the present secretary from 1876.

W. HILL, *Secretary*.

SUMMARY.

*Income for 1887, £6,949 14s. 8d.**

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.		Adherents.	Communicants.	Schools.	Scholars.	Native Contributions.
			Or-dained.	Fe-male.	Or-dained.	Fe-male.					
Orissa (India)	1822	16	8	5	25	12	3,377	1,275	25†	1,330	£50

* Including a small amount expended in evangelistic work at Rome.

† Approximate.

UNITED PRESBYTERIAN CHURCH MISSIONS.

ESTABLISHED 1821.

THIS Church had its origin in a secession from the Established Church in 1733, and was at that time and for long known as the 'Secession Church.' Another secession took place in 1761, those seceding at that time being called the 'Relief Church.' These were united in 1847, and the Church has been known since as the 'United Presbyterian Church.'

For many years the chief Mission field of the Church may be said to have been Canada and the United States of America, to which numerous ministers were sent to supply the spiritual wants of those who had gone to these Colonies from Scotland. Early in this century two Missionary Societies were formed—the Scottish Missionary Society, for the purpose of sending missionaries to the West Indies, and the Glasgow Missionary Society, for the purpose of sending missionaries to South Africa. A large number of the missionaries connected with these two Societies were ministers of the Secession and Relief Churches.

JAMAICA and TRINIDAD.—The first missionaries sent to Jamaica by the Scottish Missionary Society were the Revs. George Blyth, James Watson, Hope M. Waddell, John Cowan, and John Simpson, while in 1835 the Revs. James Paterson and William Niven were sent out by the Secession Church. These brethren were formed into the Jamaica Presbytery in 1836; and in 1847 the United Presbyterian Church took over the whole Presbyterian Mission in Jamaica. The Mission has steadily grown from year to year, until now there are 46 congregations, and a number of out-stations, with a membership of 8,796 in full communion, an attendance of 6,264 at the Sabbath-schools, and 5,967 at the day-schools. The contributions raised by the members of the Church in 1886

amounted to £6,020. In charge of the various congregations there are 32 ordained pastors, 19 of whom are Europeans and 13 natives of Jamaica. These are now divided into four presbyteries, and together form a Synod, which meets once a year. Substantial churches have been built at all the principal stations and dwelling-houses for the pastors. A thoroughly equipped Theological College for the training of a Native ministry has been established at Kingston, presided over by the Rev. Alexander Robb, D.D. The Church in Jamaica supports two missionaries in Old Calabar, and one Zenana agent in Rajpootana.

The first missionary to TRINIDAD was the Rev. Alexander Kennedy, who was sent out in 1835. In this island there are now three congregations, two of which are under the charge of European pastors, and one under the charge of a pastor who is a native of Jamaica ; while Mission work is carried on among the Coolies.

OLD CALABAR.—The Mission here was begun in 1846. The Rev. Hope M. Waddell, one of the Jamaica missionaries, with several teachers went, at the request of the Jamaica Church, and with the sanction of the mother Church in Scotland, to carry the Gospel to West Africa. He was followed some time afterwards by the Rev. Wm. Jameson, the Rev. Wm. Anderson and the Rev. Hugh Goldie, the first of whom died very soon after his arrival in Africa, and the other two are still at work. Ignorance, superstition, and cruelty everywhere prevailed. But in the face of innumerable difficulties and dangers the work has been steadily carried on. The language has been reduced by the missionaries to written form, and a dictionary and grammar prepared. The Old and New Testaments have been translated—the former by the Rev. Dr. Robb (now in Jamaica), and the latter by the Rev. Hugh Goldie. Other books have been translated, such as *Pilgrim's Progress*, the *Holy War*, and numerous tracts and school books. Many of the old barbarous customs have been abandoned, and a new life has been infused into the community. In 1853 the first two converts were baptized, one of whom is now a native pastor, and the other was the eldest son of the king. Now there are six congregations,—at Duke Town, Creek Town, Ihorofiong, Ikunetu, Adiabo and Ikotana,—under the charge

of 9 ordained pastors, who are aided by 6 lady agents and a large number of native evangelists and teachers. Five of the pastors are Europeans, including the veterans already named, Messrs Anderson and Goldie ; two are natives of Jamaica, and two are natives of Calabar. A printing press is at work, and a steamer has been provided for making journeys into the interior. At present there are 269 in full communion with the Church, while 771 children are being trained at the Sabbath-schools. It is expected that new stations will soon be opened further into the interior.

KAFFRARIA.—This Mission, which was begun by the Glasgow Missionary Society, was divided in two in 1837, one section joining the Free Church in 1844, and the other joining the United Presbyterian Church in 1847. Notwithstanding the wars that have ravaged that land, the work of the Mission has been steadily carried on. The first missionary was the Rev. William Chalmers. Tiyo Soga, a son of one of Gaika's chief councillors, was trained under Mr. Chalmers, and having completed his education in Scotland, was ordained as a native missionary, but after a brilliant career, died at the early age of forty-four. The Mission now consists of 4 congregations in the Colonial district, and 7 congregations in the Transkei. The number of European missionaries is 11, one of whom is the Rev. Dr. W. A. Soga, the eldest son of Tiyo Soga. There is also a large staff of native evangelists and teachers. The membership of the Mission Church is now 2,180, with an attendance of 906 children at the Sabbath-schools, and 1,482 at the day-schools ; and the amount raised by the Mission Church in 1886 reached £1,266.

INDIA.—After the mutiny of 1857, the United Presbyterian Church resolved to begin missionary work in India. Careful inquiry was made as to a suitable sphere, and Rajpootana, a region in the centre of North-Western India, with a population of 11,000,000, was selected. The Rev. Williamson Shoolbred (now Dr. Shoolbred) was sent out as the first missionary, and he began his work at Beawr in 1860. Other agents followed, and stations were opened in rapid succession at Nusseerabad (1861), Ajmere (1862), Todgurh (1863), Jeypore (1866), Deolie (1871), Oodeypore (1877), Ulwar (1880), and Jodh-

pore (1885). During the great famine of 1869, two of the missionaries, the brothers William and Gavin Martin, devoted themselves with self-sacrificing energy to the help of the sick and dying, and specially to the gathering in of hundreds of orphans who were left in destitution. This had a marvellous effect upon the people, and gave the missionaries generally a firm place in their confidence. The two brothers, first Gavin, and then a few years afterwards William, were removed by death when in the very midst of their usefulness, but their memory is still a power throughout Rajpootana. A large staff of workers are now in the field,—14 ordained missionaries, 5 medical missionaries (of whom 3 are also ordained), 10 Zenana missionaries, and a staff of native evangelists, teachers, and other helpers numbering 237. The membership of the native Church is now 445, with 1,539 children at the Sabbath-schools, and 5,029 at the day-schools, which are superintended by the missionaries. Two of the pastors are natives settled over the congregations at Beawr and Nusseerabad, and several of the converts have been licensed as preachers of the Gospel. A Mission press is successfully at work at Ajmere.

CHINA.—MANCHURIA.—Some Mission work was carried on by this Church at Ningpo by means of a medical missionary from 1862 to 1870, when a station was opened at Chefoo, under the Rev. Dr. Alexander Williamson. In 1873 work was begun in Manchuria by the Rev. John Ross and the Rev. John Macintyre, and in 1885 the whole Mission was transferred to Manchuria, Dr. Williamson alone remaining in China proper, and devoting himself to the preparation of Christian literature for the Chinese. The Manchuria Mission has been very successful. Stations have been opened at Newchwang, Haichung, Liaoyang, Moukden, and Tieling. There are now 6 missionaries, 4 of whom are ordained, and 2 medical, a Zenana missionary, and also a large staff of native evangelists and teachers. The membership is now upwards of 500. It is hoped that new stations will soon be opened, and that an advance will be made into Korea, for which preparation has already been laid in Mr. Ross's translation of the New Testament into Korean.

JAPAN.—When Japan was opened up in 1863, the United

Presbyterian Church sent several missionaries to engage in the work there. They united shortly afterwards with the missionaries of the American Presbyterian Church (North), and the (Dutch) Reformed Church in forming the Union Church of Japan. Wonderful progress has been made in the training of native pastors, evangelists and teachers, in the diffusion of Christian literature, and in organizing the Church. The United Presbyterian Church has 3 ordained European missionaries, 2 ordained native pastors, and a number of native evangelists, forming a portion of the Union Church of Japan.

JAMES BUCHANAN, *Secretary.*

SUMMARY.

Annual Income, £43,430 13s. 1d., including a small Expenditure in Spain.

Fields of Labour.	Entered, A.D.	No. of Sta- tions.	Foreign Workers.		Native Workers.		Com- muni- cants.	Schools.	Scholars.	Native Contrib- utions.
			Ordained. 19	Lay. Female. ...	Ordained. 13	Lay. Female. 82				
Jamaica	1824	46	19	...	13	82	...	68	5,967	£ 6,020
Trinidad	1835	3	2	...	1	...	...	2	76	1,426
Old Calabar	1846	6	6	2	4	19	...	16	517	194
Kaffraria	1821	11	11	...	...	65	...	32	1,482	1,266
India	1860	10	15	3	2	195	42	92	5,029	217
China	1863	4	5	2	...	15	2	*	*	80
Japan	1873	4	3	...	2	13	...	*	*	122
Totals		84	61	7	21	389	44	12,938	210	£9,325

* Not reported.

BIBLE CHRISTIAN MISSIONARY SOCIETY.

FOUNDED, 1821 ; EXTENDED TO CHINA, 1885.

THIS Society was formed in 1821, for the purpose of sending missionaries into dark and destitute parts of the United Kingdom, and other countries.

In 1831 two missionaries were sent to NORTH AMERICA, one to Canada West, and the other to Prince Edward Island. The Mission became prosperous and extensive, and the members numbered about 7,000 when the Union of all the Methodist Churches in the Dominion was effected in 1883.

In 1850 two missionaries, Messrs. James Way and James Rowe, were sent to SOUTH AUSTRALIA, followed by others to Victoria, to Queensland and New Zealand. As the stations became self-supporting they were removed from the list of Missions to the list of independent circuits. Several of the most prosperous circuits were once Home Mission Stations.

In 1885 it was decided to send two missionaries to CHINA, under the auspices of the China Inland Mission, and a special fund was inaugurated to meet the expense, which has been liberally supported. Four missionaries are labouring in the province of Yun-nan, where are two separate stations, and the prospect of usefulness is cheering.

METHODIST NEW CONNEXION MISSIONARY SOCIETY.

FORMED, 1824; EXTENDED TO THE HEATHEN, 1859.

AT the Conference of the Methodist New Connexion held in 1824 a resolution was passed to the effect that, 'Sincerely deploring the ignorance, superstition and misery prevalent in Ireland, an effort be made to diffuse the blessings of Protestant Christianity in that island.' The plan was developed at the Conference of 1825, since which time an important and useful mission has been conducted in Ireland, with its headquarters in Belfast. In 1837 a mission was opened in Canada by the Rev. John Addyman, who was afterwards joined by the Rev. H. O. Crofts, D.D.; and the field has been cultivated with such success that the work from 1874 has been self-supporting, the Connexion being thus set free for labours in the heathen world.

Already, in 1859, it had been resolved to seek an entrance into CHINA, and the Revs. I. Innocent and W. N. Hall were sent forth to seek a suitable opening. After looking about for some time, they settled in Tientsin, their virgin mission ground, but since then adopted as the headquarters of several societies. They were greatly blessed in their labours, and were able to rejoice in numerous converts, some of them very remarkable characters. After some years spent in earnest labour in Tientsin, a remarkable work of grace appeared in the northern part of the Shan-tung province, through the instrumentality of an old man who had been arrested by the message of the Gospel in Tientsin, and who carried the news to his native village. Agents were sent down to the scene of this revival, and upwards of fifty churches are now scattered over an area of 300 miles round the village, which is the headquarters of the Mission. An opening also has been effected for mission-work in the neighbourhood of the Tang collieries at Kai Ping, in the north of the province of Pechili. The Mission has a

training college in Tientsin for the education of young men for the ministry, also a church where English service is held for the foreign residents, besides parsonages and three chapels in the streets of the city. It has a medical mission in Chu Chia, Shan-tung, and it is now building a school in Tientsien for the training of Chinese girls and Bible women. It is proposing also to build a hospital and establish a medical mission at Taku.

In 1862 a mission was established in AUSTRALIA, with headquarters in Adelaide and Melbourne. Under the conviction that the necessities of China and other heathen lands demanded help rather than colonial cities now well able to sustain the Gospel themselves, the recent Conference of 1887 resolved to withdraw further financial aid from Australia, so as to have more funds to spend on more needy spheres.

SUMMARY.

Annual Income, £7,106.¹

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.		Adherents.	Communicants.	Schools.	Scholars.	Native Contributions.
			Or-dained.	Lay.	Lay.	Fe-male.					£
China .	1859	50	6	1	47	3	2,436	1,218	6	162	388

¹ Including the sums spent in Ireland, Canada, and Australia. The Mission in Canada in 1874 united with the various other Methodist bodies in the Dominion, and thus was formed 'The Methodist Church of Canada.'

CHURCH OF SCOTLAND FOREIGN MISSIONS.

COMMENCED 1829.

THE one name inseparably associated with the early missionary enterprise of the Church of Scotland is that of ALEXANDER DUFF. The work of this good and great man is noticed under the head of the 'Free Church of Scotland,' to which, on the Disruption, he and his comrades attached themselves.¹ It must suffice to say here that Dr. Duff's educational work in Calcutta inaugurated a new missionary era. In the words of Dr. W. G. Blaikie, Duff

'felt assured that the Hindoo mind was quite ready to be carried onward on the lines of Western civilization and progress. Practical effect was given to this conviction in his Calcutta school, which was conducted on two great principles,—first, that the Christian Scriptures were to be read in every class able to read them, and to be used as the foundation and pervading salt of the school; and secondly, that through the English language the science of the West was to be taught, notwithstanding the revolution it must inevitably cause in many Hindoo notions, including some of the most sacred and venerable beliefs. On these lines Duff worked from the very beginning, and worked with such effect that his school was extremely popular among the natives; and the Orientalist party were placed *hors de combat*. Quite a revolution, indeed, was effected. At the same time the Mission did not want for striking spiritual fruit. Among its early converts were a number of young men of great power and promise; and the esteem in which they were held was evinced by the fact that the Church Missionary and other Societies got some of them as their agents; and they turned out to be very useful in their work in India.'

At the Disruption in 1843 the missionary staff without exception cast in their lot with the Free Church, and the work had therefore to be reorganized. This was gradually accomplished, and much success has followed the labours of the missionaries. These, it should be noted, in the case of all Presbyterian organizations, represent not the *Society* formed of individuals, but the *Church* in its collective capacity. The Missionary Committee is appointed annually by the General Assembly, which exercises

¹ See p. 138.

a general supervision of the work, and includes a review of missionary operations in its ecclesiastical procedure.

The Missions of the Church of Scotland are carried on in fifteen principal stations in INDIA, CHINA and EAST AFRICA.

INDIA.—Here the CALCUTTA Mission, of which the educational work is still the centre, takes the lead. In the Missionary Institution, while the best secular education is given, qualifying for the university examinations, religious instruction both in Bengali and English is carefully attended to. In August 1887 the numbers were 417 in the college department, and 488 in the school—together, 905. The number in the college department is, the Principal writes, quite as many as they could do justice to. Evangelistic work is carried on both in Calcutta and at the sub-stations. At the sub-station of Mattiabrooz there are 53 baptized Christians.

At DARJEELING the work was begun in 1870, by the Rev. W. Macfarlane, M.A., who died in February 1887, at the early age of forty-seven; after having established a 'Universities' Mission' for Independent Sikhim, with a training institution at Kalimpong, in this district, already containing 40 students.

Great blessing has been vouchsafed to this Mission. There are now about 850 baptized native Christians. There is a monthly mission newspaper, the *Másik Patrika*, and *Life and Work*, circulates with an English local supplement, linking the Europeans with the Mission. Both European and native Christians contribute liberally to missions.

In MADRAS, a Missionary Institute on the plan of that of Calcutta was established in 1836; but it has never been so prosperous. It has been made a second-grade College, affiliated to the University. The native Christian church in Madras has 280 baptized Christians, and had 11 baptisms from heathenism last year. The native church in Arkonam has 71 baptized Christians, of whom 29 are communicants, and good mission and Sunday-schools. In the schools at Vellore there are 369 pupils.

The BOMBAY Missionary Institute has an average attendance of 270, and there is a small native congregation numbering 39.

In the PUNJAB district, where the Mission was established in 1857, there are three principal stations, Sialkot, Gujarat and Chamba. These stations have been favoured during the past two years with a remarkable work of grace, no fewer than 450 persons having been baptized in 1886, and a similar number in 1887. The schools are greatly prosperous, and there is a work among the soldiers.

The centre of the EAST AFRICAN Mission, established 1874, is at Blantyre, where there is a small native church, with several native teachers and upwards of 100 scholars. There is a mission station and school at Domati, sixty miles from Blantyre. Several young men in the African Mission, it is hoped, will become ordained missionaries to their own people.

In CHINA the Mission, founded 1878, at Ichang, on the great Yang-tse river, near the point to which it is navigable by steamers from the sea, 1,200 miles from its mouth, is in a central and most favourable position for working in this vast empire. The Medical Mission here, as well as in other fields of the Church's labours, is full of promise.

JOHN M'MURTRIE,
Convener of Committee.

SUMMARY.—CHURCH OF SCOTLAND MISSIONS.

Annual Income, £28,806; Do. Ladies' Association, £6,357. Total, £35,163 (this includes fees).

Fields of Labour.	Entered, A.D.	No. of Sta- tions.	Foreign Workers.			Native Workers.			*Ad- herents.	Com- muni- cants.	Schools.	Scholars.	Native Contributions.
			Ordained.	Lay.	Female.	Ordained.	Lay.	Female.					
Calcutta, with 2 sub- stations	1830	...	4	1	...	1	8 one a li- centiate.	...	84	71	{ College ... School ...	{ 487 552	{ £1,855, Fees. 30, Contri- butions. £1,885
SIKHM:— Darjeeling, with 13 sub-stations . . .	1870	...	1	...	...	...	28	2	419	{ at least 120	{ 18	739	{ £530 192 They build and maintain their schools and churches. £16 Do.
Kalimpong, with 8 sub-stations . . .	1870	...	...	...	...	...	22	...	486	{ at least 160	{ 9	281	{
Independent Sikhim	1886	...	1	...	...	...	10	...	39	18	2	{ at least 40	{
MADRAS PRESI- DENCY:— Madras	1836	...	1	1	...	1	11 one a li- centiate.	1	280	112	1	622	{ £875, Fees.
Vellore	1860	...	...	1	...	...	5	...	...	...	1	398	{ 566, Fees. 294, Contri- butions.
Arkoam	1867	...	1	...	...	1	12	...	84	39	8	{ about 500	{

Bombay	1835	...	1	1	...	1	...	{ say 60 }	39-	1	262	£409, Fees.
PUNJAB :—												
Sialkot	1857	...	1	...	...	2	...	1,253 {	at least 100	20	{ nearly 1,000 }	359
Gujarat	1865	...	1	...	...	6	...	30	10	2	502	66
Wazirabad	1863	...	...	...	...	9	...	20	8	1	348	15
Chamba	1863	...	1	...	...	5	...	54	27	3	124	55
Ichang, China	1878	...	2	...	...	3	...	{ about 70 }	36	1	{ about 20 }	...
EAST CENTRAL AFRICA :—												
Blantyre	1874	...	3	8	1	...	{ about 6 }	{ about 20 }	about 10	2	{ about 183 }	...
Idomasi	1883	...										
Milanje	1888	...										
Total	...	...	17	14	1	6	152	3	2,899	750	6,058	£5,389†

LADIES' ASSOCIATION.

Calcutta	Eurasian Missionaries.	4	...	...	4	...	3	32	56	{ about 30 }	11	963	£14, Fees.
Darjeeling		1	...	...	...	...	13	16	...	...	...	...	...
Madras		5	...	...	3	...	3	13	...	...	5	450	28, Fees.
Poona		5	...	...	...	...	...	...	...	...	11	690	...
Sialkot		...	...	...	...	...	...	...	...	...	3	94	...
Chamba		...	...	...	...	...	...	1	...	...	2	100	...
Blantyre, Africa		...	...	...	1	...	...	...	...	...	1	40	...
Totals		15	17	14	15	6	171	67	2,955	780	102	8,395	£5,431

No heathen workers are enumerated.

* *i.e.* the total number of baptized persons, *including* communicants and children.

† Of this sum, £4,029 is school-fees.

UNITED METHODIST FREE CHURCHES HOME AND FOREIGN MISSIONARY SOCIETY.

ESTABLISHED 1837.

PREVIOUS to the amalgamation of the Wesleyan Association with certain churches of the Wesleyan Reformers in 1857, the former had commenced Foreign Missionary operations in Jamaica and our Australian colonies.

Within a few years after the union of the said churches, Missions were commenced in New Zealand, East and West Africa, and China.

The first year's income (1837) amounted to £847 16s. 5d. The last (1887) to £21,876 17s. 9d.

The Rev. Thos. Pamock, ex-Wesleyan Minister, of Jamaica, with certain churches under his care, desired to be united with the Wesleyan Association churches, and they were received into the Connexion. In January 1838, the first ministers (the Revs. J. Blytheman and J. Parkin) were sent to Jamaica, and were present at the time of the liberation of the people from slavery. The increase in Church membership since that period has been most gratifying, while upwards of two thousand boys and girls attend the day-schools.

The AUSTRALIAN Mission was commenced in or about the year 1849, the Rev. J. Townend, a highly-respected minister of the denomination, leaving England for Melbourne.

There are now in Australia 33 ordained ministers, assisted by 88 lay-workers, the communicants numbering 2,324, with 4,767 scholars in 72 Sunday and day-schools. In NEW ZEALAND, also, entered in 1864 by the Rev. J. Tyerman, there are 11 ordained ministers, with 37 lay assistants, 946 Church members, and 2,503 scholars in 22 schools.

WEST AFRICA.—A body of Christians in SIERRA LEONE were

received into the Connexion in 1859, and the Rev. Joseph New was sent as a Connexional Minister, and afterwards, in addition, the Rev. Charles Worboys. Mr. New died from fever, after a brief but profitable ministry. Mr. Worboys had to return to England through failure in health. The names of the Revs. J. S. Potts, W. Micklethwaite, S. Walmsley, and T. H. Carthew, stand honourably connected with the history of our Sierra Leone Churches.

Its present superintendent is the Rev. Thomas Truscott, a truly faithful and highly acceptable minister.

Two native young men, Messrs. Nicholl and Thompson, have entered our Ministerial Institute as students, with the hope that an intelligent native ministry may be created.

The climate of Sierra Leone, so unfavourable to Europeans, necessitates the temporary or final retirement of brethren after comparatively brief periods of service.

The West African Churches have most liberally contributed to our funds. We regret that of late a seriously diminished commerce has limited their means, and that when a large expenditure in the erection of chapels is a great necessity.

EAST AFRICA.—To the late Charles Cheetham, Esq., of Heywood, we are chiefly indebted for the commencement of our operations in East Africa. Deeply impressed by a work written by Dr. Krapf, of Germany, he sought an interview with him, and as the result, the doctor consented to conduct a small band of brethren to East Africa, and select for them a locality in which to begin their work. Two brethren, the Revs. Thomas Wakefield and James Woolner, were selected, and two young men from Switzerland accompanied them. They left for Africa in 1861.

After a very brief period, the Rev. Thomas Wakefield was left alone. Dr. Krapf's and Mr. Woolner's health failed them, and the two Swiss returned home. The Rev. Charles New left England for the Mission in December 1862: shortly after that the Rev. E. Butterworth, a devoted young man, whose career was soon cut short by death. For several years the brethren Wakefield and New toiled on, amid many dangers and suffering many privations. Mr. Wakefield visited England in 1868, Mr. New in 1872. The fervent, deeply interesting, and eloquent addresses to our Home Churches of these two

brethren raised a fine spirit of missionary enthusiasm, and created a strong affection for our East African Mission.

Mr. New returned to the work in 1874, intending, if possible, to open a new mission. He was treated, however, with great cruelty by a savage chief, and attempted to return to Ribe, but died on the journey. No white brother or sister was near him in his last moments. Mr. Wakefield went with the purpose of meeting him, and ministering to his necessities; but ere he reached the place the spirit of brave Charles New had departed. He was a man of great enterprise, arduous labour, and self-sacrifice—one of those who enrich communities by their words and deeds.

In 1870 the Rev. W. Gates was appointed to this mission, and in 1876 the Rev. James Seden, but these brethren were obliged to return to England after a short time, enfeebled by repeated attacks of fever. Their love for the work was strong.

Mr. Wakefield continued his labours until 1887. He has done, by the blessing of God, a good and lasting work. Portions of the sacred Scriptures and hymns have been translated into the language of the people. Useful arts have been taught by him and his colleagues. At Jormres, Durumas, and Golbanti new missions have been opened, houses and sanctuaries have been erected, and Christian churches established.

A coloured minister from West Africa, the Rev. W. H. Dasraj, was added to the staff in 1886, and continues connected therewith. He has proved himself to be a most trustworthy agent of the Society.

In 1886 the Rev. John Baxter and John Houghton joined the Mission. Mr. Baxter returned home broken down in health after a brief period of labour. We regret his loss to the Mission. Mr. Houghton and his wife, with many of the native converts, were massacred at Golbanti. This dreadful tragedy most painfully affected our home churches, but it was resolved to persevere with the work.

The establishment of a Mission to the Gallas has been a long and cherished desire of the Rev. T. Wakefield, with which our committee and contributors have strongly sympathized.

The pioneer work is and will be costly, but the object is worthy all our effort and all our sacrifice.

[Continued on page 134.]

SUMMARY.

Annual Income,¹ £21,876 17s. 9d.

Fields of Labour.	Entered, A.D.	No. of Stations.	Foreign Workers. Ordained.	Native Workers. Lay.	Communi- cants.	Schools.	Scholars.	Native Con- tributions.
China	1864	3	3	11	306	4	77	£ 34
East Africa	1861	5	4	9	180	5	241	24
West Africa	1859	6	5	92	2,894	11	1,122	647
Jamaica	1838	10	9	48	3,342	31	1,924	1,188
Totals		24	21	160	7,622	51	5,864	1,893

¹ This total includes the sums expended in the colonies of Australia and New Zealand, as well as in heathen lands and in Jamaica.

CHINA.—Our Mission in China was commenced in 1864, at Ningpo, by the Rev. W. R. Fuller. He was joined, after a short time, by the Rev. John Mara.

The Rev. F. W. Galpin arrived in China in 1868, and has continued his valuable services to this date. In 1869 Mr. Galpin was left alone, but in 1871 the Rev. Robert Swallow was appointed as his colleague.

A third missionary being desired, Mr. R. I. Exley, of Leeds, was appointed, but in a very few years he was cut off by consumption.

Mr. Galpin visited England in 1887. His accounts of the moral necessities of China, and the progress of the work in that empire, greatly interested the audiences he addressed, and induced the missionary committee to resolve upon the opening of a new Mission at Wenchow, Mr. W. S. Soothill, as the successor of Mr. Exley, being selected as its minister.

The prejudice created in the minds of the Chinese by the war with France led to extensive rioting at Wenchow, in the midst of which our own and other Mission premises were destroyed. The Chinese Government, to their credit, made full compensation. New and more extensive premises were erected, and the work of the Mission was resumed.

Mr. Swallow visited England, with his family, in 1886, and received a very hearty welcome. His visit was attended with benefit to the Mission cause. After a time, and having passed through certain medical studies, he and Mrs. Swallow returned to their scene of labour.

Our three brethren, Galpin, Swallow, and Soothill, are actively engaged in the proclamation of divine truth and the general work of their stations. They are most worthily assisted by their devoted wives and by the native teachers.

In the foreign stations, including Australia and New Zealand, there are 65 missionaries, 9,992 church members, 1,275 probationers, and 10,634 Sabbath school scholars.

FOREIGN MISSIONS OF THE IRISH PRESBYTERIAN CHURCH.

ESTABLISHED 1840.

IN July 1840 'the Synod of Ulster' and 'the Secession Synod' became united under the name of 'the General Assembly of the Presbyterian Church in Ireland.' The first act of this new Assembly was the setting apart of its first missionaries to India. The Rev. Dr. Wilson, of Bombay, had suggested to the Irish Church the propriety of their taking up Mission work in the province of GUJARAT. This suggestion was accepted. The Rev. James Glasgow, who is still living, and the Rev. Alexander Kerr, were the first missionaries ; and in 1842 they were followed by four others, two of them being Rev. Robert Montgomery and Rev. James McKee. These missionaries began work, not in Gujarat proper, but in the adjoining peninsula of Kattiawar. Their first stations were Rajpot, Poorbandar, and Gogo. Inside the first ten years Surat was also taken possession of. This is a large town, of more than 100,000 inhabitants. The London Missionary Society had been working there since 1815 ; but, feeling the isolation of their Gujarat Mission, they transferred the work to the Irish Church in 1846. Surat is one of the chief centres of the Parsi population.

The first baptism took place in Poorbandar ; Abdur Rahman, the Moonshi, or Mussulman teacher, was baptized on the 8th of October, 1843. He was the 'man of knowledge' of the whole region, and his baptism made a deep impression. At the time of his baptism his confession was as follows : ' Jesus is mine, and I am His ; and He knows my heart.'

In the first ten years there were only 21 baptisms. But the Word of God had been preached far and near, and a large portion of the Bible had been translated into the Gujarati tongue. During the second decade the work was much extended. Ahmedabad, the second great city of the province, with a population of about 110,000, was now attacked, though formal possession of it was not taken until the year 1863. In

1860 the London Missionary Society put into our hands their work also in the Kairá district, and gave over to the Irish Church their premises in Borsad. Already a very interesting work had begun amongst the Dherds there. When the first of these Dherds, or outcasts, was admitted into the Church, the Christians of caste immediately withdrew, and only six of them returned. It was a terrible ordeal for the Mission to pass through ; but it was passed successfully.

In the third decade the growth was much more rapid. Borsad became a great centre of Christian work. Nor was the Church there recruited from the Dherds only ; many Dhavalas, Patidars, and other caste people became Christians. The town of Auand, in the same district, was taken possession of. Quite a number of churches were built throughout the district, and in Borsad at present there are 457 baptized persons, and 92 communicants. The total Christian community of the place amounts to 807, while in Auand the numbers are 654.

The total numbers in connection with this Mission in India, according to the reports at the end of 1886, were as follows : baptized persons, 1,473 ; communicants, 299 ; total Christian community, 2,270.

A number of other things may be mentioned briefly about this work in Gujarat. Six agricultural villages have been formed ; several thousand acres of land have been granted on easy terms by the Government ; 'and there has grown, and is growing up in them, a population of robust and independent Christian farmers.'

The Orphanages of the Mission give shelter and education to 105 children. There is a very vigorous Gujarat Tract and Book Society in connection with the Mission, which, during the four years 1883-1886, printed and put into circulation on an average 55,000 books and tracts each year. There are at present in connection with our Indian Mission 11 ordained missionaries, 2 superintendents of high schools, and 8 missionaries of the Female Association. The account of this Association is given in a separate paper. There are also 19 native evangelists, 6 colporteurs, and 43 school teachers, who are all Christians. There are 900 children in the high schools ; and in the vernacular schools there are above 2,000.

A very interesting stage in the history of this Gujarat Mission has now been reached. There is a number of native congregations each requiring the services of a pastor ; and

several of the native evangelists, who for years have been under the training of the missionaries, and working under their superintendence, are qualified to be settled over them. The first of these men has recently been licensed to preach the Gospel, and will shortly be ordained; and before long it is expected there will be a number of self-supporting congregations, each with a native pastor of its own.

In 1880 a Mission was begun to CHINA by the Irish Presbyterian Church. At present there are only three missionaries in the field. They work in the province of Manchuria; their centre is the port of Newchwang. Long journeys have been made over the regions away to the far north; and the missionaries are at present arranging for taking possession of some of the large towns in the interior.

The income of the Foreign Mission for the year 1886-7 was £12,728, including £2,358 contributed in India, as well as £2,500 raised by the Female Association.

SUMMARY.

Annual Income, £12,728.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.			Native Workers.		
			Or-dained.	Lay.	Fe-male.	Or-dained.	Lay.	Fe-male.
India (Gujarat)	1840	7	11	2	8	...	68	12
China (Man-churia) . . }	1880	1	3	"	...	...	5	...
Totals .		8	14	2	8	...	73	12

Fields of Labour.	Ad-herents.	Com-muni-cants.	Schools.	Scholars.	Native Contributions.
India (Gujarat)	2,270	299	38	3,042	{R. 304, collections. R. 9,873, school fees. £1, or thereabouts.
China (Man-churia) . . }	65	24	2	10	
Totals .	2,335	323	40	3,052	£764 (about).

FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND.

FREE CHURCH ORGANIZED 1843.

THE foreign missionary enterprise of the Church of Scotland was begun in 1829; and in 1843, on the disruption of the Church, the fourteen Indian and six Jewish missionaries, with all the converts, passed over to the Free Church of Scotland, leaving the property and capital funds only behind. The following account therefore goes back to an earlier period than that of the formation of the Free Church.

The first sphere of the Church's labour was in INDIA.

BENGAL.—On the 12th of August, 1829, Dr. Chalmers presided at the ordination of Alexander Duff, to be the first foreign missionary sent forth by the Church as such; although in 1560 John Knox had pledged the Reformed Kirk to 'preche this glaid tydingis of the Kyngdome through the hail world.' On the 13th of July, 1830, the young missionary of twenty-four founded his great evangelizing institution in the native quarter of Calcutta. In one year Dr. Duff made the nucleus of his institution, or combined school and college, a model for all others, whether those of Government committees of Public Instruction, independent Hindoo teachers, or Christian missionaries. Soon all the Protestant missionaries then in Bengal united in urging that it should be made the one central evangelizing institute for Eastern India. But the home Churches were too divided for a statesmanlike scheme of Christian catholicity, which Dr. Duff was able to see carried out only towards the end of his life, and that as yet only in Madras. Joined by Dr. W. S. Mackay, Dr. David Ewart, Rev. John Macdonald, and Dr. Thomas Smith, he then established a series of branch institutions and rural preaching stations, within a radius of forty miles around Calcutta. The Mission centre is the Duff Mission College.

WESTERN INDIA OR BOMBAY.—In 1835 the second great Mission of the Church was taken over by the General Assembly from the old Scottish Missionary Society. The Rev. John Wilson, D.D., F.R.S., Mr. Nesbit, Mr. James Mitchell, and Rev. Dr. J. Murray Mitchell, were at its head, in Bombay and Poona. These, but especially Dr. Wilson, had been for years attempting the same work in Western as Dr. Duff had been beginning in Eastern India. While the necessities of Bengali society led the latter to fight for the use of English in teaching and preaching, the state of Bombay favoured the use also of the Oriental languages, both classical and vernacular. But the first effect of the transfer of the Bombay and Poona Missions in 1835 was to develop the English school at the former city into a missionary college, in which the first Parsees were won to Christ, of whom the Rev. Dhanjibhai Nourojee is still spared; and of the educated Brahmans, the Rev. Narayan Sheshadri, D.D., still wins many souls to Christ. The condition of Parsee and Maratha society admitted of the early establishment of girls' schools by the missionaries' wives. From Bombay the Mission evangelized among the Jewish community, as well as among the Parsees, Hindoos, Mohammedans, and Africans. Its centre is the Wilson Mission College.

MADRAS.—In 1837 the Rev. John Anderson, having been roused by Dr. Duff's speech in the General Assembly two years before, founded the South India Mission, assisted by the Rev. R. Johnston and the Rev. J. Braidwood. There also a vigorous Christian Institution was developed out of a school; and, as at Calcutta and Bombay, it soon bore such spiritual fruit as the late Rev. A. Venkataramiah and the Rev. J. Rajahgopaul, the latter of whom twice visited Scotland. Very soon large towns or centres of influence in the interior, both Tamil and Telugu-speaking, were supplied from Madras with preachers and teachers. And in Southern as in Western India, the weakness and variety of the castes allowed female education to begin early and spread extensively. Under the Rev. W. Miller, D.D., C.I.E., the Institute has become the united Christian college for all South India.

NAGPORE.—Although the Free Church of Scotland began

with only £300 in its Foreign Mission treasury, its two earliest acts were to found a new enterprise in Central India, and to undertake a Kafir Mission in South Africa. In 1844 it sent to the then native state of Nagpore the Rev. Stephen Hislop, a man who, alike by his life and his death, was to prove worthy to be ranked with Duff, Wilson, and Anderson, as the fourth founder of its India Missions. Its centre is Hislop Missionary College.

All the colleges are affiliated with the universities in India, and train Christian converts in divinity to be vernacular as well as English preaching missionaries and pastors of native congregations on the Presbyterian system.

KAFFRARIA.—This Mission was transferred to the Free Church of Scotland in 1844 by the Glasgow Missionary Society. It had been in existence since 1821, when there was only one other missionary in the whole country, Mr. Brownlee, of the London Society. The first missionaries were Messrs. Thomson and Bennie. In 1823 the Rev. John Ross began long and faithful services to the Church of Africa, which are perpetuated through his sons, the Revs. Bryce and Richard Ross.

The Mission is now in two parts, the South Kafir and North Kafir, divided by the great Kei River. Lovedale Institution, at Alise, near King William's Town, is the centre of the former, evangelizing and industrial, under Rev. Dr. Stewart, who succeeded Rev. W. Govan. Blythwood Institution, under Rev. James M'Laren, M.A., is the centre of the latter, which stretches north on the main road to Natal as far as Isolo, where Somerville station is placed.

This Kafir Mission held its jubilee locally in 1871, amid great rejoicings and thanksgivings to God on the part of two thousand natives and a thousand Europeans. The one station of Kafir huts has grown into eight great evangelistic centres, with sixty out-stations. These are under the oversight of thirteen ordained missionaries, of whom three are Kafirs, who are pastors of large congregations.

NATAL.—Dr. Duff's visit to South Africa resulted in the adoption, in 1867, of a Free Church Mission to the Zulu Kafirs. The late Rev. James Allison, who had proved a most successful missionary there, continued at its head, and it is

now represented by Pietermaritzburg station, and by Impolweni, fourteen miles distant from that place. In 1874 the Dowager Countess of Aberdeen asked Dr. Duff to receive an endowment for the establishment and management of a Mission to bear the name of the Gordon Memorial. The Hon. J. H. Gordon, her son, had formed the desire to begin a Mission, but was suddenly removed by death. Hence a capital sum of £6,000 was vested in a trust, consisting of three members of the noble Gordon family, and the Convener and two members of the Free Church Foreign Missions Committee. This was followed by gifts of £4,500. The Rev. J. Dalzell, M.B., who was sent out, selected a site within a few miles of the frontier of Zululand. When schools and a native congregation had begun to be formed, war with Ketchawayo burst forth, and temporarily arrested operations. But peace has resulted in a further advance from the Gordon Memorial as a centre.

EAST CENTRAL AFRICA.—In the lands around Lake Nyassa and half-way north to Lake Tanganyika the Livingstonia Mission of the Free Church of Scotland established a station at Dr. Livingstone's request, in 1875, the year after his death. The enterprise is managed in detail by a Committee in Glasgow, and its purely secular affairs by the African Lakes Company. The first settlement at Cape Maclear, at the south end of the lake, has grown into several, at Brandawè on the west shore and at Chikuse, Angoniland, and Cherengi and Cherga on the uplands running northward. Since the Rev. Dr. Stewart founded the Mission, the Rev. Dr. Laws has conducted it, with several medical missionary colleagues, teachers and artizan-evangelists. James Stewart, C.E., the first engineer, who sacrificed his East India career and his life for the Mission, and others, have followed him in the martyr-like sacrifice.

THE NEW HEBRIDES.—Among the audience at Stranraer who heard Dr. Duff, in 1837, when preaching his first crusade through Scotland, was the late Professor W. Symington, of the Reformed Presbyterian Church. Fired with new zeal, on the next New Year's day, old style, that minister laid the foundation of the Foreign Mission which, four years after, his Church sent out to the cannibals of New Zealand in 1842, and of the New Hebrides in 1852. In 1876 the union of

the Free and the Reformed Presbyterian Churches brought the Mission, which had been in successful operation for a quarter of a century, directly under the Free Church of Scotland.

The New Hebrides are independent, though coveted by the French from the adjoining penal settlement of New Caledonia. They are still redolent of associations with Captain Cook's visits. They are more terribly known from the murder of and hideous feast upon John Williams, the missionary martyr of Eromanga, in 1839, succeeded by the similar martyrdom of the Rev. Mr. Gordon and his wife in May 1861, and of his brother, Rev. J. D. Gordon, who heroically went to take his place in 1872. The whole Mission has a peculiar interest, as being conducted by six or seven Presbyterian Churches in harmonious co-operation.

SYRIA : THE LEBANON.—Since in 1839 M'Cheyne and Drs. Black, Keith, and A. Bonar were sent on a missionary expedition to the Holy Land, many Christians in Scotland have sought to evangelize the Jews and Mohammedans and the Eastern Christians there. Even before the massacres, when in 1860 Lord Dufferin secured peace and good government for the Lebanon, a catholic agency was established in Scotland for the Christian education of its people, termed the Lebanon Schools Society. Dr. Duff and Principal Lumsden visited the mountain, and this resulted in the appointment, in 1872, of the late Rev. John Rae, M.A., as an ordained, and, in 1876, of the Rev. Dr. William Carslaw as a medical missionary. Of the many districts into which the Lebanon is divided, the Meten is that in which the Mission works, from Shweir, where a congregation of the Syrian Evangelical Church has been formed, and a church is being built.

SOUTH ARABIA : SHAIKH OTHMAN, near Aden.—In February 1885 the Hon. Mr. and Mrs. Keith-Falconer projected a Mission to the Mohammedans and Somalis around Aden. Having surveyed the protected tribes of the neighbourhood as far as El Hauta, capital of the Sultan of Lahej, they resolved to settle at Shaikh Othman, the well-watered British outpost and village, ten miles from Steamer Point. There the British Government granted a plot of garden land for the settlement. They returned to

England to secure a medical missionary, and in December 1886 they set out for the new Mission, accompanied by Dr. B. Stewart Cowen. The cost of the enterprise was met by its devoted volunteer founders. Mr. Keith-Falconer, being himself a member of the Free Church of Scotland, and son of the late Earl of Kintore, who was long an honoured elder of that Church, asked its Foreign Missions Committee to recognise him, and to appoint his medical colleague, as its representative. This the Committee cordially did, and their action was confirmed by the General Assembly. But the Mission was in all essential respects as catholic in its organization as in its aims.

In the first week of 1887 the Medical and Bible Mission was begun in Shaikh Othman, in a native house, with remarkable success. But on the morning of the 11th May, the beloved Ion Keith-Falconer was gently and suddenly taken to the Master's presence. The body of our pioneer missionary to Arabia was carried by the loving hands of British officers and soldiers (H.M. 98th) to the cemetery of Aden Camp. There he has taken possession of the land for Christ, as, six centuries ago, in the north of Africa, did the noble of Spain, Raymund Lully, whom, alike in sanctified learning and self-devotion, Ion Grant Neville Keith-Falconer resembled.

The grateful people implored the Christian physician speedily to return. The Right Hon. the Countess-Dowager of Kintore and the Hon. Mrs. Keith-Falconer resolved each to guarantee £300 a year, as the stipends of two missionaries.

Dr. Cowen has returned to complete the buildings, a second additional site has been secured, and Dr. Paterson has gone out as medical missionary. The Free Church of Scotland has raised £1,200 for the buildings, and has sent out an evangelist and a medical assistant. An ordained missionary will follow in the course of 1888.

GENERAL VIEW.

The Free Church of Scotland's Foreign Missions are thus consolidated in seven well-defined fields, and are extended among certain great races of marked individuality and influence, in the two continents of Asia and Africa. In and to the south of *Asia* the fields are—(1) India, and there especially the

educated Brahmanical Hindoos, numbering seventeen millions, and the simple aboriginal demon-worshippers, numbering seven millions; (2) Arabia, from Aden to Shaikh Othman as a base, for the Mohammedan Arabs of Lahej and the interior, and for the Somalis from the opposite coast of Africa; (3) the New Hebrides group of thirty islands in the Pacific Ocean to the south of Eastern Asia, containing eighty thousand cannibals of the Malay or Polynesian and Negrillo or Papuan races; (4) Syria, where on Lebanon, twenty miles to the north-east of Beirout, there is a medical and educational Mission to the quasi-Mohammedan Druses, and to the ignorant Christians of the Greek and Latin Churches. In *Africa* the Missions are at work among the three principal varieties of the great Bantu race of fetish worshippers, termed by their Mohammedan oppressors Kafirs. These varieties are—(1) the Kafirs of Cape Colony, with whom we have fought seven cruel wars, but who are now peaceful, because largely Christianized and civilized around the provincial capital of King William's Town. In this great work the United Presbyterian and Free Churches are practically, and will be corporately, united. (2) The Zulus of Natal are evangelized from Maritzburg, the capital; from Impolweni estate, where an institution is being built like Lovedale for Kaffraria proper; and from Gordon, on the borders of purely native Zululand. (3) The Kafir-Zulu tribes of Lake Nyassa region, farther north, are cared for by the Livingstonia Mission, under the Rev. R. Laws, M.D., who is a United Presbyterian missionary in the service of the Free Church of Scotland.

In the year ending 31st of March, 1887, above £81,000 was raised for and spent upon these Missions, independently of that contributed for Missions to the Jews, the Continent of Europe, and the Colonies, which made the whole missionary revenue of the Free Church for Christ's cause abroad about £94,000. The total cost of administering the £81,000 was under £1,200, which is believed to be the lowest percentage of charge in the history of Missions, not a little voluntary service being done for the Master's sake and the Church's good. Three of the sources of this revenue are of peculiar interest. (1) The natives themselves contributed £15,170 of it, partly for church and missionary purposes, and more largely as fees for school and college education; Europeans on the spot contri-

buted £4,655 besides. (2) The Free Church having left the 'voluntary' question open, and its Missions being educational as well as preaching, its missionary teachers and professors qualify for grants-in-aid, as at home, and in this shape £12,600 was received from the various governments of India and South Africa. (3) The most important single source of revenue, spiritually and financially, is the congregational, created by Dr. Duff before the Disruption of 1843, and amounting last year to £15,434. Dr. Duff's ideal was an association of all the communicants in every congregation for prayer and giving on behalf of Foreign Missions, and Dr. Chalmers tells us he himself was led by this plan to devise the organization of the Sustentation Fund. About three-fourths of the 1024 congregations of the Church have such quarterly associations, the other fourth still adheres to the annual collection at the church door. These associations are the sheet anchor of the Church Missions, not only financially but spiritually. Through them the whole Church becomes missionary; without them there is a fear that the Missions may be cared for by what will be virtually a society within the Church. This congregational revenue has steadily risen from £4,374 to nearly fourfold. But not more than one-third of the whole communicants give for Foreign Missions, while, allowing for families and the very poor, the proportion should be two-thirds. The whole sum raised in Scotland alone by the Free Church for its Foreign Missions since 1843 is above a million sterling. But this is still the day of small things to the prayer of faith and labour of love. Like the other evangelical churches of Protestant Christendom, the Free Church has only begun to play its part in the world enterprise for which our Lord prayed the Father (John xvii. 20-22), and which He committed to every disciple in all ages.

The plan of the Zenana Missions was first suggested by Prof. T. Smith, and carried out in 1854 by the Rev. John Fordyce of the Free Church, which raised, £7,068 for native women's education in India and South Africa in 1886. The Ladies' Society, charged by the Church with this since 1837, has recently, under the Honorary Secretary, Colonel Young, Rev. U. Stevenson, Secretary, and Miss Rainy, who made a tour in India, so reorganized its system, that every congregation is asked to form an association of women only, separate from that for Foreign Missions and all represented in presbyterial

auxiliaries. Zenana Missions must form only a small part of the agency, which as hitherto, must be largely devoted to Christian schools—dropping the orphanages, however, as no longer necessary, and developing normal schools for the supply of indigenous Zenana teachers; high schools at which the native Christian community, growing in wealth, intelligence, and political and social influence, may receive a suitable Bible education; and Medical Missions by both Scottish and native practitioners fully qualified. From the Calcutta School of the Free Church there has gone up to the University one Bengalee Christian young lady, who received the degree of Master of Arts (with honours), amid the applause of her countrymen and the eulogies of members of the Government.

The mean annual increment of adult converts to the Free Church Missions is 450, or more than an average congregation in Scotland. Its whole staff of Christian agents is 634 strong, at 29 central and 154 branch stations. It has 66 ordained missionaries, of whom 21 are natives, 15 medical missionaries, 55 European missionary teachers, of whom 31 are ladies, exclusive of 31 missionaries' wives, 11 European evangelists and artisans, 328 native teachers, male and female, 129 catechists and colporteurs, 26 native divinity students, and 40 Bible-women. The members of the Free Church of Scotland numbered 331,055 in 1886-7. The number of its ministers, exclusive of missionaries, was 1121 at home and abroad, and of its divinity students in the three Colleges of Edinburgh, Glasgow and Aberdeen, 318, of whom 88 entered for the first of the four years' course of study, after the University course in Arts of three or four years. Of these by far the larger number held the degree of M.A.; the others passed an entrance examination equivalent to the degree. From this source the Foreign Missions of the Free Church of Scotland drew all their ordained missionaries.

GEORGE SMITH, LL.D., *Secretary.*

SUMMARY: FREE CHURCH OF SCOTLAND FOREIGN MISSIONS.
Income, 1886-7, £81,500.

Fields of Labour.	Ent'd. A.D.	No. of Sta- tions.	Foreign Workers.			Native Workers.			Baptized Adherents.	Com- muni- cants.	Colleges and Schools.	Students and Scholars.	Native Com- tributions, including School-Fees. 1886-87.
			Ordained.	Lay.	Female.	Ordained and Licensed Preachers.	Lay.	Female.					
INDIA:—													
Calcutta and Bengal	1830	4	5	2	4	7	27	23	257	172	52	3,215	£2,989
Santalia	1871	4	3	...	1	...	27	3	220	135	47	737	69
Bombay	1835	3	5	2	4	3	14	10	75	76	11	1,446	2,301
Poona	1835	1	2	...	3	1	8	6	230	133	13	1,175	260
Madras	1837	12	8	4	2	2	45	60	290	302	45	5,661	6,811
Central Provinces .	1844	4	4	1	4	2	11	11	114	103	13	1,027	281
Haidarabad, Deccan	1864	31	...	...	...	2	30	30	556	704	17	503	59
AFRICA:—													
Katania	1844	60	10	13	10	3	53	40	1,064	3,171	57	2,979	2,080
Natal	1867	19	3	5	3	...	48	8	411	411	12	406	63
E. Central Africa .	1875	4	4	6	...	...	6	...	9	9	6	683	1
MELANESIA:—													
New Hebrides . .	1876	5	1	1	...	...	40	...	...	338	11	114	262
SYRIA:—													
Lebanon	1872	6	1	...	...	1	1	...	109	44	...	...	5
ARABIA:—													
S. Arabia	1885	1	...	3	...	...	...	...	...	...	...	...	...
Totals		154	46	37	31	21	310	191	3,335	5,598	284	17,946	£15,181

WELSH CALVINISTIC METHODISTS' FOREIGN MISSIONARY SOCIETY.

[ESTABLISHED 1840.

THE Calvinistic Methodists of Wales began to take an interest in missionary work at the time when the London Missionary Society was established. They contributed liberally to its funds, and several of the most useful missionaries of that excellent Society were trained in their churches. But a desire had been growing for some years that the connexion should have a Mission of its own, and this ultimately led to the formation of the Welsh Calvinistic Methodist Foreign Missionary Society, which was established in Liverpool on the 31st of January, 1840. The field of its first operations was on the north-eastern frontier of BENGAL, on the lofty range of mountains which separates the plains of Bengal from the valley of Assam. These mountains are inhabited by various hill-tribes, the Garos, the Khasis, the Jaintias, Nagas, &c. The British Government had, about 1834, made a treaty with the Süms (Kings) of Khasia, by which a military station was to be established at Gherrapoonjee, and a road made across the Khasia Hills to the British territory in Assam. Soon after this treaty was made, Mr. Lish, one of the Serampore missionaries, came to Gherra with the intention of carrying on missionary operations, but did not remain long. In February 1837, the Rev. J. Tomlin went to Khasia, hoping to work his way, in that direction, to the southern part of China; but after a residence of a few months on the Hills, he returned to England. When the Welsh Foreign Mission was established in 1840, Mr. Tomlin called the attention of the Directors to Khasia as a promising field, and strongly advised them to take possession of it. His advice was followed, and the first missionary of the Society, the Rev. Thomas Jones, of Berriew, Montgomeryshire, left Liverpool for the Khasia Hills on the 25th of November, 1840, arriving at Gherrapoonjee on the 22nd of June, 1841. He devoted him-

self at once to acquiring the language of the people, and, as they had no literature or books, the task was not an easy one. He received some assistance from two young men who had learnt a little English from Mr. Lish, the Baptist missionary to whom we have referred. In May 1842 other missionaries were ordained, the Revs. W. Lewis, Dr. Owen Richards, and James Williams. Mr. Williams was appointed to commence missionary work among the Bretons in the western part of France, where he and Mrs. Williams continued to labour until 1869. Mr. and Mrs. Lewis, together with Dr. Richards, a medical missionary, went to Khasia, and arrived at Gherrapoonjee on the 2nd of January, 1843. After labouring for eighteen years on the Khasia Hills, Mr. and Mrs. Lewis returned to this country in May 1861. In September 1845 another missionary, the Rev. Daniel Jones, of Cilcen, Flintshire, went out to strengthen the small band of workers; but he died in a few months after reaching the field. Other workers followed, the Revs. W. Pryse, T. Jones, R. Parry, D. Sykes, G. Hughes, and H. Roberts. But at times, owing to various circumstances, defection, illness, and death, only one or two men were left to carry on the work. There are now eight missionaries in the field. The progress for some years was but slow and small, if reckoned by the number of converts. We have no statistics for the year 1851, which closed the first decade of mission work on the Hills; but we find that at the end of 1850 there was one church with fourteen communicants and six candidates. The congregation at Nongsawlia—the mission-station near Gherrapoonjee—numbered 80 or 100, but on some occasions as many as 200 would come to hear the Gospel preached. There were from thirty to forty boys in the day-school, and eighteen females were taught by Mrs. Lewis.

In 1846 a new mission was established at Jowai, the chief village on the Jaintia Hills, and in subsequent years the work was extended to various other parts of the Hills. In 1849, the Rev. W. Pryse commenced operations at Sylhet in the plains of Bengal. The Revs. T. Jones, R. Parry, H. Roberts, and G. Hughes, also laboured here for a time; but though the work was carried on vigorously and not without some degree of success, circumstances occurred which made it advisable to limit the operations of the Mission to the Hills. It was hoped that some other Society would be able to take over this field.

but the overtures made with that view were unsuccessful, and this large district was unoccupied until 1887, when this Mission was enabled to resume the work.

The following statistics for the last year of the three last decades, 1861, 1871, 1881, and for 1887, show that the progress has been steady and most encouraging :—

—	1861.	1871.	1881.	1887.
Churches	6	16	36	50
Preaching Stations . . .	10	17	66	119
Church Members	158	514	2,060	4,401
Communicants	62	106	452	1,359
Candidates	45	216	713	1,179
Children in the Church . .	51	192	895	1,833
Preachers ¹	8	12	11	23
Deacons	...	10	11	51
Sunday-School Teachers . .	...	63	170	344
Sunday Scholars	...	749	2,748	5,556
Day Schools	13	55	103	120
Day Scholars	290	1,250	2,666	3,833
Hearers	500	900	3,326	6,499

The Mission field in India is divided into eight districts, each under the charge of one or more missionaries. These districts are :—

(1) GHERRA.—Here is located the Normal School which supplies the various village schools on the Hills with teachers. This institution has grown gradually out of the day-school established here by the first missionary. Previous to 1867 much had been done by the missionaries successively in charge of the district to prepare some of the most advanced pupils for becoming village school teachers. In the year mentioned, however, the school was formally constituted a Normal College, under the charge of the Rev. Hugh Roberts, succeeded in 1876 by the Rev. John Roberts, who was head-master until the beginning of the present year (1888). The college is now under the superintendence of the Rev. J. Ceredig Evans, who

¹ In the statistics for 1881 and 1887, only those who have been licensed by the Presbytery are counted; there are many others who preach every Sabbath.

assists Mr. Roberts in the general work of the district also. At Cherra, too, there has lately been formed the nucleus of a Theological Institution conducted by Mr. Roberts and Mr. Evans. There are in this district 3 churches and 11 preaching stations, 408 church members, 878 adherents (*i.e.* people who have given up heathen practices, keep the Sabbath, and attend means of grace), 727 Sunday scholars and teachers, and 563 day scholars.

(2) SHILLONG is now the headquarters of the Government of Assam. The mission has here a High School for boys and girls, and a chapel has been recently erected with accommodation for 1200 people. The town and a large tract of the neighbouring country are under the charge of the Rev. T. Jerman Jones. This district contains 14 churches, 34 preaching stations, 1,864 church members, 2,122 adherents, 1,897 Sunday scholars and teachers, and 1,274 day scholars.

(3) SHELLA.—This district lies to the south-west of Cherra, and borders upon the plain of Bengal, and the religion and habits of the people combine many of the characteristics of the Hill tribes with some of those of their Bengali neighbours. There are here 12 churches, 17 preaching stations, 467 church members, 777 adherents, 673 Sunday scholars and teachers, and 618 day scholars. The Rev. William Williams is now in charge of the district.

(4) MAWPHLANG district contains 2 churches, 3 preaching stations, 123 church members, 204 adherents, 159 Sunday scholars and teachers, and 103 day scholars. Besides the ordinary missionary work, a Medical Mission is carried on here under the direction of the Rev. G. Griffiths, M.B., C.M. Among a people who attribute, as the Khasis do, all their ailments, bodily and other, to the operation of demons, and who depend for immunity and deliverance from sickness and injury upon the conciliation of these imaginary powers by sacrifices, a Medical Mission not only provides bodily relief, but also strikes at the root of their superstition. Many heathens from all parts of the Hills, coming to Dr. Griffiths in search of deliverance from physical suffering, have thus heard for the first time, and have carried back to the distant villages

from which they came, the tidings of the way of salvation. During 1887, Dr. Griffiths treated 1418 patients, of whom 599 were heathens.

(5) KHADSAWPHRA.—This is the territory of the Rajah of Nongklow, who was the first of the Khasi chiefs to make a treaty with the British Government. The present Rajah, U Kinesing Süm (King), is a zealous elder of the church at Mairang, and often takes part in the public services in the district. There are here 5 churches, 13 preaching stations, 282 church members, 401 adherents, 433 Sunday scholars and teachers, and 336 day scholars. The Rev. C. L. Stephens is the missionary in charge.

(6) JOWAI.—Since 1881 the Rev. John Jones has had the superintendence of this district. In March of the present year (1888), he returned home on furlough, leaving the charge of the district to Mr. Arthur D. Hughes, M.B., C.M., a Medical Missionary. It is intended to make Jowai the headquarters of a Medical Mission for Jaintia under the care of Dr. Hughes. There are in this district 7 churches, 27 preaching stations, 814 church members, 1262 adherents, 1262 Sunday scholars and teachers, and 680 day scholars.

(7) SHANGPOONG.—This district, which was formed in 1880, comprises the part of Jaintia east of the Jowai district, and has, since its formation, been under the charge of the Rev. Robert Evans. At the end of 1887 there were in the district 8 churches, 14 preaching stations, 443 church members, 748 Sunday scholars and teachers, 855 adherents, and 259 day scholars.

When the missionaries commenced their labours in Khasia, the people had no books or written language. Several editions of the New Testament have been printed in Khasi, and a translation of the Pentateuch; two editions of 'The Pilgrim's Progress,' translated by Mr. Lewis; several editions of a Hymn Book, the last containing 242 hymns; the Confession of Faith, Mr. Charles's 'Instructor,' Dr. Watts's 'New Testament History,' 'Come to Jesus,' and many tracts and school-books. The missionaries are now engaged in translating the remaining portion of the Old Testament.

The Gospel has wrought a wonderful change in the material

condition of the Khasis ; the people have become more cleanly in their persons and their habits ; they build better houses, and have greater comforts in their homes ; they till their land better, and become more elevated in all their domestic and social relations. Many Europeans who have visited the Hills bear testimony to the civilizing influence of the instruction that has been given by the missionaries. But the Gospel has done more than this ; it has effected a greater change ; it has delivered many from the power of darkness and translated them into the kingdom of God's dear Son. Many proofs might be given of the reality of this change ; it is shown (1) by the personal efforts made by many of the native Christians to bring others to a knowledge of salvation ; (2) by their willingness to contribute their money for religious purposes ; they build their own school-rooms and chapels, many of them exercising much self-denial that they may have something to give ; (3) the reality of their conversion is shown not only by a life consistent with the Gospel, but by their being enabled to suffer loss and persecution for the sake of Christ. We are constantly receiving accounts of young men and women, and sometimes of elderly people, being cruelly treated by their relatives because they have cast their lot with the Christians. The story of U Borsing Süm is well known—he refused the Rajaship of Ghewa rather than deny his Christian profession.

Sylhet District.—The Rev. J. Pengwern Jones and Miss John have since the beginning of the present year settled in the town of Sylhet, to resume the work formerly carried on here. There is here a mission chapel and a few native Christians. Miss John has commenced a small school for girls, and hopes to have access to the Zenanas. There is in the district of Sylhet a population of nearly two millions, without any missionaries, except the agents of this Society.

BRITTANY has also been chosen as a missionary field by the Welsh Mission, because of the interest taken by the people of Wales in the Bretons, a people speaking a language very similar to their own, and being like them a branch of the old Celtic family.

JOSIAH THOMAS, M.A.,
Secretary.

SUMMARY.

Annual Income, £5,000.¹

Fields of Labour.	Entered A.D.	No. of Sta- tions.	Foreign Workers.			Native Workers.	
			Or- dained.	Lay.	Fe- male.	Lay.	Female.
Khasia and Jamtia } Hills, Assam . }	1841	7	8	1	7	{ 23 Evan. ³ 186 Teach.	14 B. W. 78 T.
Sylhet ² . . .	1887	1	1	...	1	..	1
Totals . .	...	8	9	1	8	209	93

Fields of Labour.	Ad- herents.	Com- municants.	Schools.	Scholars.	Native Contributions.
Khasia and Jamtia } Hills, Assam . }	6,499	1,389	120	3,833 ⁴	£480
Sylhet . . .	20	...	...	...	...
Totals . .	6,519	1,389	120	3,833	£480

¹ This includes the amount spent in the Brittany Mission.² The Sylhet Mission was given up 16 years ago, but resumed last year.³ The workers given are Evangelists, who have been licensed by the Presbytery, and paid teachers, male and female, and Bible-women. There are some sixty others, who preach every Sunday, and 314 teachers in the Sunday Schools.⁴ The above are day-schools only; we have 119 Sabbath schools, attended by 5,899 scholars.

PRIMITIVE METHODIST MISSIONARY SOCIETY.

ESTABLISHED 1843.

EXTENDED TO THE HEATHEN 1869.

THE missionary work of this Connexion, strictly speaking, dates from the year 1843; but at first it was carried on exclusively at home and in the colonies. These stations were established in Victoria, New South Wales, South Australia, Queensland, Tasmania, New Zealand, and Canada, most of which are still supported by the Connexion; but it was not until 1869 that missions to the heathen were undertaken. In that year, a vessel named the *Elgiva*, trading between Liverpool and the West Coast of Africa, touched at the Island of FERNANDO PO, a Spanish colony in the Gulf of Guinea. The captain and carpenter of this vessel were members of the Primitive Methodist Church, Boundary Street, Liverpool; and the carpenter, Mr. Hands, having to attend to some work which made it necessary for him to remain on shore for a few days, gathered as many of the people together for worship as he could. He found a few who feared God, and who had been members of the Baptist Church, before the Mission conducted by Mr. Saker was broken up by the Spanish authorities and the missionary expelled. These people welcomed Mr. Hands; and as there had been a change in the Government of Spain, and there was then liberty for the people to meet for worship, they wished him to stay and be their minister. This he could not do, but he submitted the needs of this island to the Missionary Committee of the Primitive Methodist Connexion, and after a careful consideration of the request made that a mission should be established in Santa Isabel, the chief town, that request was granted, and in January 1870 the Revs. R. W. Burnett and H. Roe, with their wives, sailed for this field of labour. They met with a hearty welcome. In 1871 the Rev. D. T. Maylott was sent out to join his brethren and help to extend the work along the west coast of the island; but it was

not till 1873 that this was really done, owing to difficulties which interposed. Mr. W. M. Barleycorn, who was one of the first converts at Santa Isabel, was associated with Mr. Maylott in the West Mission, the headquarters of which were fixed at George's Bay. Land was obtained, and as at Santa Isabel suitable buildings for church and school and missionary's residence were erected. In February 1874 a catechumen class was formed at George's Bay, and several young Rubis were regularly met for religious instruction; but it was October of the same year before the first convert from heathenism, a young man named Hooree, was baptized.

The Mission at Santa Isabel has been extended to Banni, on the north-east coast of that island, where land has been secured and a station formed. Rev. W. M. Barleycorn, who had laboured for some years at George's Bay, was removed to this mission in 1884; but difficulties arising at Santa Isabel with the Spanish authorities, he had in a short time to leave Banni and return to George's Bay.

These Missions have been favoured with considerable prosperity, notwithstanding the hostility of the Roman Catholic priests and some difficulties with the Spanish authorities. Recently, however, a better understanding has been established with the Government of Spain, and arrangements made for educational work, which it is hoped will greatly enlarge the usefulness of these Missions, and lead to the occupancy of the whole island.

In 1869 the Missionary Committee received an invitation from Aliwal North, a district of CAPE COLONY, bordering the Orange Free State. After giving to this invitation due and careful consideration, it was decided to send a missionary to that locality. Accordingly, Rev. H. Buckenham was sent out early in October 1870, and landed at Port Elizabeth in the latter part of November, from which place he began his journey inland, and reached Aliwal on the 6th of December. For a short time he had the use of the Dutch Church, but a room was soon fitted up for public worship, and early in 1871 Mr. Buckenham opened a Sunday School in the same room. In the course of a few months he commenced an evening school for natives, and in the August began a native day school. Church and school and parsonage were built, and other

facilities provided for carrying on the work of the Mission. Mr. Buckenham remained till 1875, when he was succeeded by Rev. John Smith. The Rev. John Watson followed Mr. Smith, who returned to his former field in 1883. The Mission has been favoured with encouraging success, and now comprehends two European Churches, five native Churches, and two native day-schools.

SUMMARY.

Annual Income, £15,900 13s. 9d.¹

Fields of Labour.	Entered, A.D.	No. of Sta- tions.	Foreign Workers.		Native Workers.		Com- muni- cants.	Schools.	Scho- lars.	Native Contribu- tions.
			Or- dained.	Fe- male.	Or- dained.	Lay.				£ s. d.
Santa Isabel and Baani, Fernan- do Po . . . }	1870	2	2	1	1	1	87	2	130	68 15 c†
George's Bay, Fernando Po . }	1873	1	1	1	...	1	17	1	32	6 14 4
Aliwal North and James- town, Cape Colony . . }	1870	7	2	...	1	12	303	3	150	445 16 8½
Totals .	...	10	5	2	2	14	407	6	312	521 6 1

¹ This sum includes the amount spent in Home and Colonial Mission work.

JOHN ATKINSON, *Secretary.*

SOUTH AMERICAN MISSIONARY SOCIETY.

ESTABLISHED 1844; REFORMED 1852; RE-NAMED 1864.

THIS Society was first established in 1844, under the title of the Patagonian Mission, with a view to convert the South American Indians to the knowledge of Jesus Christ—both those who dwell in the southern parts, known as Patagonians and Fuégians, and the Indians of the more central plains.

Captain ALLEN GARDINER, R.N., who was the real founder of the Society, spent very many years of his life, and much out of his private resources, in visiting various parts of the world, and as a layman doing missionary work; but he specially set his heart on South America, as affording a very wide and hitherto almost unoccupied field of labour for Christ. But, owing to the antagonism of the Romish Church in the South American Republics, the hostility of the heathen natives, and the lack of support from England, he was baffled in his efforts over and over again. Still he did not despair, though more than once he had to return to England after fruitless labours. His final attempt to make a settlement for missionary work was in 1850, when, with six companions, he endeavoured to establish himself on one of the islands of the Tierra del Fuégian Archipelago, above Cape Horn. They were obliged by untoward circumstances to abandon the spot selected, and after many months of great suffering, borne with the most heroic fortitude and Christian patience, they died one after another on the mainland of Tierra del Fuégo from disease and starvation, the arrangements for succouring them having miscarried. Captain Allen Gardiner was the last survivor, and his journals, which he continued till within a few days of his death, in September 1851, were most providentially preserved and recovered by one of the vessels of Her Majesty's Navy, and are now in the possession of the South American Missionary Society. The life and labours of Captain Allen Gardiner are among the most interesting of missionary records, and the account of the sufferings and death of his companions

and himself, their Christian fortitude and resignation to the will of God, is one of the most thrilling stories ever told.

Among his dying words were these : ' I trust poor Fuégia and South America will not be abandoned. Missionary seed has been sown here, and the Gospel message ought to follow. If I have a wish for the good of my fellow-men, it is that the *Tierra del Fuégo Mission* may be prosecuted with vigour, and the work in South America commenced.'

The deaths of this heroic man and his companions at first discouraged many persons in England from further attempts at Mission work in South America, but they inspired others, and especially the Rev. G. P. Despard, to persevere, and in 1852 the Patagonian Missionary Society was reformed.

In 1854 a fresh start was made to plant the cross of Christ in Tierra del Fuégo. The *Allen Gardiner* mission vessel was sent out by the Committee, under the command of Capt. Parker Snow, who, with Mrs. Snow, was indefatigable in the pioneering work. A settlement was formed under the superintendence of the Rev. G. P. Despard at Keppel, one of the Falkland Isles. The natives of the adjoining coasts were communicated with, and many from time to time visited Keppel, and learnt somewhat of Christianity and civilization, while the missionaries were enabled to learn something of the Fuégian language. In 1859 another definite attempt was made to found a missionary station on one of the Tierra del Fuégian Islands, at a place called Woollya. But again failure was the result, and the missionaries and all the crew of the *Allen Gardiner*, except one, were massacred, as they were engaged in prayer on the seashore.

Thus once more all hope, humanly speaking, seemed gone ; but brave and loving hearts were still found to carry on the work, both at home and abroad.

In 1863 the Rev. W. H. Stirling went out as superintendent of the Mission, and in the following year the Society was renamed the ' South American Missionary Society.'

Mr. Stirling brought four Fuégian youths to England, who gave evidence of the success of the work of the missionaries.

In 1869 Mr. Stirling spent seven months in a small wooden hut among the natives at Ooshooia, on the mainland of Tierra del Fuégo, trusting his life in their hands, and in full reliance on God's merciful protection. His faith and bravery

were signally rewarded. He gained great influence over the natives, and this noble venture of his has been the means, under God, of firmly establishing Christianity and civilization in Tierra del Fuégo.

At the end of 1869 Mr. Stirling received a summons from England, and at once proceeding home, was consecrated in Westminster Abbey, December 21, 1869, first Bishop of the Falkland Islands.

During the bishop's absence the missionaries from Keppel made a regular settlement at Ooshooia, which, under the superintendence of the Rev. Thomas Bridges, who went out as a boy of twelve with Mr. Despard in 1854, assisted by his devoted fellow-workers, has become a native Christian village and district.

The Fuégians in their natural state have long been known as among the most degraded of all heathen people, and given up to every vice and abomination, and without any belief in a god of any kind. The late Charles Darwin, F.R.S., who visited them many years ago, wrote of them as being in the 'lowest state' of any people in any part of the world, and considered them utterly incapable of being Christianized or civilized. Moreover, as intimated by Captain Cook in the account of his intercourse with them, it seemed doubtful whether they possessed what could be called an articulate language. But now we have in Tierra del Fuégo a Christian Church and District, with its schools, orphanage, Bible and mothers' meetings, and all the 'machinery' of an English parish. The natives in large numbers, 'clothed and in their right mind,' live in cottages with gardens attached, and follow the various occupations of civilized life. And what is worthy of special record is the fact that they are now in possession of part of the New Testament Scriptures, translated into their own language by the Rev. T. Bridges.

These remarkably practical results were brought to the knowledge of the late Mr. Darwin, and when he had ascertained their truth he became a donor to the Society. Not many years ago, also, the English Admiralty issued a notice to all the maritime nations of the world that within certain limits of the Fuégian Archipelago shipwrecked mariners would be kindly treated by the natives, who had come within the influence of the Society's work. More recently (in 1882)

further testimony was borne by Captain Bové, the Commander of the Italian and Argentine Antarctic Expedition, which spent a considerable time in the Fuégian Archipelago. In his official report to the Italian Government he expresses his opinion that from what he saw of the work of the South American Missionary Society, the whole of Tierra del Fuégo would in a few years be Christianized and civilized. It may be added that the King of Italy and his Government had a gold medal specially executed, and presented it to the Society, in recognition of its services in the cause of Christian humanity. This is testimony from members of the Roman Catholic Church !

The Society, with deep thankfulness, ventures to consider that this work among the heathen in South America is one of the most interesting and marvellous in its results of all recorded in missionary annals. The corn of wheat which so long ago fell into the ground and died, has now brought forth much fruit, and the 'bread cast upon the waters has returned after many days.'

The Society has other work going on among the South American Indians, and trusts that, under the blessing of God, similar results may eventually be brought about.

A mission steamer, the *Allen Gardiner*, has superseded the sailing ship at the Southern Mission, and is now in full work. It is hoped that this change may, under God, do much to develop and extend the objects of the Mission.

At the annual meeting of the Society, in 1883, a letter, accompanied by a gold medal, was read from the King of Italy, in acknowledgment of aid rendered by missionaries of this Society, at the Ooshooia Station, to the shipwrecked crew and passengers of an Italian exploring expedition. After referring to this subject, the letter continues :

— 'His Majesty has been made aware how thoroughly these apostles of universal civilization have maintained the character of their holy calling when coming in circumstances so critical to the aid of His Majesty's subjects. His Majesty has also learned how it is due to their indefatigable Christian labours that the very savages of Tierra del Fuégo, who were formerly such an object of dread, have shown, at their very first meeting of our shipwrecked crew, to how great an extent their old ferocity has been laid aside. This had been beyond the hopes of that great man Darwin, when he wrote his first work, the harbinger of such advances in science, yet in a short lapse of years the work of the missionaries had sufficed to transfer the natives of that island from the depths of savagery

to such a level of improvement as drew forth the praises of Darwin himself, and led him to enter his name among the subscribers to the South American Missions. To this commencement of civilization, and therefore to the missionaries and to your Society, we owe the rescue of our countrymen. His Majesty the King has given orders that thanks should be tendered to the President of the Committee of South American Missions, and that the expression of these thanks should be accompanied by the presentation of a gold medal bearing His Majesty's effigy and the inscription :—" *Demersis aequore nautis attulit Religio salutem.*" "Religion has brought safety to the mariners rescued from a watery grave."

Ministerial work is carried on in the interest of many thousands of British subjects resident in South America, and sailors who visit its ports. Merchants, with their staffs of clerks and their families, persons engaged in agricultural pursuits, miners, factory hands, and artificers of all kinds, are settled in the towns and country districts of South America. Were it not for the intervention of the South American Missionary Society, these would be as 'sheep without a shepherd.'

The abolition of the Government Consular chaplaincies made it more than ever necessary that the Society should develop its ministerial work; and hence, in 1864, it established its system of chaplaincies. Clergymen and lay agents were sent out to different centres to minister to the wants of our fellow-countrymen; and from all sides reports come to hand of the thankful appreciation with which their services are regarded.

From the first institution of the chaplaincies the following centres have been or still are benefited :—(Brazil) Rio Janeiro, Pernambuco, Santos, San Paulo, Rio Claro; (Argentine Republic) Rosario, Cordoba, Frayle Muerto, Buenos Ayres Province, Bahia Blanca, Alexandra Colony, Patagones, Chubut; (Uruguay) Fray Bentos, Salto, Concordia, Paysandu; (Peru) Lima, Callao; (Chili) Arica, Chañaral, Santiago, Lota; Panama.

The establishment of these chaplaincies was at first very much opposed by the Roman Catholic authorities. At Lota an attempt was made to burn down a room which had been procured to serve as a church and school. At Santiago every window in the first Protestant church was broken; and, generally speaking, the laws of the States were adverse to the work of the Society. Now, however, through the dissemination

of juster notions of truth and freedom, religious toleration exists in every State in South America, with the exception of Peru.

Evangelistic work among the Roman Catholic population of South America is being quietly done by the Society's chaplains and other agents, and particularly by the dissemination of the Holy Scriptures and other religious publications in the Spanish and Portuguese languages.

In Spain and Portugal a 'Reformation' movement has for some time been in progress, and has already taken the form of a 'Reformed Spanish Church.' This movement will certainly extend to South America, where the Roman Catholic Church is seen under its very worst aspect. A large number of its members have already sought out the Society's chaplains for information and guidance; they attend services held in their own language, and send their children in large numbers to the Society's schools. The Society's chaplains are, however, strictly enjoined not to be aggressive, or to court controversy, but to be open to all inquiries after truth.

Thus the Society is 'preparing the way' for the diffusion of light among the Roman Catholic population of South America, and of the knowledge of Christian faith and practice, 'as the truth is in Jesus.'

R. J. SIMPSON, M.A., *Clerical Secretary*.

* * See *Summary* on p. 164.

SUMMARY.—SOUTH AMERICAN MISSIONARY SOCIETY.

Income, 1887, £12,469 17s. 2d.

Fields of Labour.	Entered, A.D.	No. of Sta- tions.	Foreign Workers.		Native Workers.		Adherents.	Com- muni- cants.	Schools.	Scholars.	Native or Local Con- tributions.
			Ordained.	Lay.	Female.	Ordained.	Lay.	Female.			
Keppel Island, Falk- land Islands . . .	1855	1	1	3	2	...	2	...	26 { Approx. } 6	1	26 { Industrial Farm, Self- supporting. Very poor, and sustained chiefly by the Mission.
Tierra del Fuego .	1869	1	...	3	3	...	10	1	300 { Others yet to be reached— various classes, &c. } 12	D. 1 S. 1 1 Orphan- age	23 50 15
Allen Gardiner . . { Third Vessel}		...	...	6	...	...	...	...	{ Constantly attending on Mission Stations		...
ARGENTINE REP. :—											
Patagonia . . .	1864	1	1	...	2	...	Medical Mission	...	50 { Approx. } 12	S. 1	12 { Small Protestant Community, and many Indians tended medically
Rosario and Sub- stations . . .	1868	14	1	6 { Honorary and Paid Helpers	2	...	...	...	469 { Approx. } 143	S. 3 D. 2	135 116 { 794
Buenos Ayres Camp	Vacant	...	...	...	...	...	...	...	...	...	...
Bahia Blanca . .	Vacant	...	...	...	...	...	...	...	...	...	...
Chuput . . .	1883	1	1	...	...	...	...	...	100 { Welsh Colony } 25	S. 1	43 { 50
Concordia and C Mandesovi . .	...	...	...	...	...	...	...	...	53	11	...

URUGUAY:—

Fray Bentos and Sub-stations, and Salto

BRAZIL:—

Rio

Pernambuco . .

San Paulo and Santos

Rio Claro . . .

CHILI:—

Santiago . . .

Lota

Chavarral . . .

Totals

12	1874	1	{ 12 Honorary Helpers }	...	...	{ Approx. 500 30 }	79 7	{ No re- turn }	...	{ 132 District as large as England and Wales. }
...	1884	1 Hon.	2	...	...	{ 600 English-speaking Seamen always in Port—Hospital and Prison Visitation }	...	...	...	{ Large Local Support. }
...	1884	1 Hon.	2	...	...	{ 200 Seamen present on an average continually }	...	...	...	{ Large Local Support. }
...	1872	1	{ Staff of Church Workers }	...	...	360	80	S. 1	25	300
...	...	1	Lutheran Pastor subsidised for Evangelistic Services in Portuguese	...	...	...	...	...	...	...
...	Vacant	...	...	...	...	...	...	...	...	...
2	1861	1	{ Staff of Church Workers }	...	...	200	29	{ S. 1, Eng. }	30	127
3	1876	...	{ Staff of Church Workers }	...	...	50	7	{ S. 1, Span. }	24	200
						100	{ No re- turn }	D. 1	13	
35		10	35	9	12	1	411	15	512	2,147

1 Bishop Stirling, Superintendent of this and of all the Society's Stations.

N.B. Bishop Stirling's ministrations are not recorded.

The above figures and remarks cannot adequately convey the extensive and varied work of the Society, nor fully describe its peculiarities.

PRESBYTERIAN CHURCH OF ENGLAND FOREIGN MISSIONS.

ESTABLISHED 1847

THE Rev. W. C. Burns, the first missionary to the Chinese from the Presbyterian Church of England, arrived in CHINA in the year 1847. For the first four years after his arrival Mr. Burns carried on evangelistic work in Hong-Kong, Canton, and the neighbourhood. In 1851 he was providentially led to visit Amoy, and this city, with the region around it, was the first centre of the organized work of the English Presbyterian Church. This organized work really began in 1853, when the Rev. James Johnston was sent out to join Mr. Burns. Mr. Johnston was obliged to leave for home in 1855. He passed on his way home the Rev. Carstairs Douglas, who went out that year to commence work as a missionary of the Church. Dr. Douglas was a great power in China, remarkable for his evangelistic zeal and for his high literary attainments. To him is mainly due the organizing of the Mission work in its several departments, Evangelistic, Medical, and Educational. The lines upon which the work in these several departments is conducted were laid down by Dr. Douglas. He saw that the wise way to work in China was steady and persevering labour from a fixed centre, and the results that have followed abundantly testify to the value of the methods under which they have been obtained. The great aim in carrying on this Mission has been to raise up a native church, self-governing, self-supporting, and aggressive, and this aim has been steadily kept in view.

The spheres of labour are—

1. The Evangelistic and Pastoral.
2. Medical.
3. Educational.
4. Voluntary work by natives.
5. Woman's work,

(1) The evangelistic and pastoral work consists of preaching the Gospel, organizing and overlooking the native congregations as these are formed, constantly breaking up new ground, and doing all that can be done to stimulate the independence and missionary zeal of the native church. The main idea has been that the missionaries are leaders and trainers. This work dates, of course, from the establishment of the Mission.

(2) Medical. This department was begun in 1860, and it has proved an invaluable agency. At present the church has seven medical missionaries in China and one in India. There are five large hospitals in China, and three dispensaries in Rampore Bauleah, Bengal; and more than 30,000 patients are annually treated in these. Native students are being trained for medical work. Our medical missionaries take part in the evangelistic work, as well as conduct the properly medical work.

(3) Educational. Immediately after the formation of congregations, the native Christians and the missionaries felt that Christian schools were necessary; and so congregational day-schools were established. These began in 1855, at the Amoy centre. Almost at the same time there began the education and training of natives for evangelistic work. This has now so grown that there are four theological colleges in connexion with the Mission, and more than eighty students in them. These students are being trained for the work of pastors and preachers.

In 1879 middle schools were opened. These serve as a connecting link between the ordinary day-schools and the colleges.

(4) Native work. Since the opening of the Mission, native Christians, to a large extent, have zealously tried to spread a knowledge of the Gospel. The native church at Amoy and in Formosa support Mission work amongst people beyond their own region. They willingly and generously contribute for this purpose; and thereby show that the native church, when properly guided, will be the great evangelistic power in China.

(5) Woman's work. In connexion with the Presbyterian Church of England there is a Woman's Missionary Association. This Association has sent out nine lady missionaries to China and three to India. These missionaries carry on work in girls' boarding and day schools, in the training of Bible-women, and

visiting native women in their homes. This work was begun by missionaries' wives. The Association's work began in 1879.

In China, this Mission has four fields, Amoy, Swatow, Formosa, Hak-Ka country; in the Straits Settlements one, Singapore; in Bengal one, Rampore Bauleah.

W. S. SWANSON, *Secretary*.

SUMMARY.

Income for 1887, £15,806 13s. 6d.

Fields of Labour.	Entered A.D.	No. of Sta- tions.	Foreign Workers.			Native Workers.		
			Or- dained.	Lay.	Fe- male.	Or- da ined	Lay.	Fe- male.
China and Sin- gapore . . }	1847	106	15	8 ¹	9	5	85	8
India (Ram- pore Bau- leah, Bengal)	1876	...	...	1	3	...	4	..
Totals .	...	106	15	9	12	5	89	8

Fields of Labour.	Ad- herents.	Commu- nicants.	Schools.	Scholars.	Native Contributions.
China and Sin- gapore . . }	7,000	3,553	about 20 ²	about 400	£1,100
India (Ram- pore Bau- leah, Bengal)	...	...	8	316	
Totals .	7,000	3,553	28	716	£1,100

¹ Six medical missionaries, 2 teachers.

² These numbers are only approximate.

TURKISH MISSIONS' AID SOCIETY.

FOUNDED 1854.

IN 1853-4 the Rev. C. G. Young, a minister in the north of England, resigned his charge in order to travel in the East for the benefit of his health. While in Constantinople he came into contact with some missionaries of the American Board engaged in work among the Armenians, and he was greatly impressed with their devotedness and zeal. By that time much spiritual success had been achieved, and the educational efforts of Dr. Hamlin and others filled him with admiration. He studied the work in all its branches with the utmost care, and returned to this country with a burning desire to do something effective towards the support of a mission which was full of promise for the evangelization of the Turkish Empire. He took every opportunity of telling what he had seen, and of urging that an endeavour should be made to associate Christians of all the churches in an effort to co-operate with those already in the field. Other circumstances contributed to awaken interest in the subject. The Eastern Question was assuming an acute phase. The Sultan was looking to Britain for support against Russia, and public opinion was ripening in favour of intervention. Sir Stratford de Redcliffe, our astute and able Ambassador at the Porte, had shown himself friendly to the educational efforts of the missionaries, and sought to influence the Sultan in the direction of a policy of toleration in religious matters. For several years, Christians in Britain had watched with sympathy the converts among the Armenians, who had been so grievously persecuted, and occasional outbreaks of fanaticism among the Moslems had arrested public attention. Taken altogether, the moment was favourable for an effort of some kind being made. Mr. Young sought to interest Christian men of various denominations in the matter which lay so near his own heart, and to a large extent he succeeded. Dr. Holt Yates, a London physician, who had already established a Mission at Suediah, near the mouth of the Orontes, and others

who had travelled in the East, expressed their warm interest, and in response to an invitation by circular, a large meeting of friends of Missions in Turkey was held on 5th of May, 1854, to consult how best to take advantage of openings for 'spreading the Gospel among the Armenians and Greeks of the Ottoman Empire.' That meeting was a very influential one. It included the late Lord Kinnaid, Sir Culling Eardley, Sir Edward H. Buxton, Josiah Conder, the Revs. W. Arthur, P. Latrobe, James Fleming, Ed. White, W. H. Rule, John Angell James; J. Macgregor, Esq., Ph. Gosse, Esq., Dr. Gladstone, Wilbraham Taylor, Esq., Dr. Holt Yates, and many others. Other private and provisional meetings followed, and at last, on 3rd of July, 1854, the Turkish Missions' Aid Society was fairly launched at a public meeting held in the Lower Room of Exeter Hall, and at which the Earl of Shaftesbury, who had been elected President, took the chair. One of the resolutions adopted at that meeting was as follows:—'That the facilities now providentially afforded for circulating the Holy Scriptures and preaching the Gospel in the Turkish Empire, and the cheering tokens of success which continue to attend existing Missions there, especially that of the American Board, and also the peculiar circumstances of the country at the present crisis, call for special efforts by British Christians to furnish the pecuniary aid required in order to the wider extension of missionary operations.' On that resolution the Society was based.

It will be observed that the object contemplated was the furtherance of missionary effort in Turkey and the Bible lands generally, by providing pecuniary aid to those then on the field, chiefly American, and by implication, to such evangelical societies and churches as should at any time thereafter undertake Gospel work within that region. The expectation that this object would command general support was not disappointed. Men of all churches, established and nonconformist, rallied to the call and contributed freely. A good deal of enthusiasm prevailed, and in those earlier years occasional visits of distinguished missionaries, such as Drs. Hamlin, Dwight, and Perkins, served to deepen the public interest in the cause. Not long after the formation of the Society, the Rev. Dr. Blackwood, who had been chaplain to the forces in the Crimea, threw himself with characteristic energy into the

advocacy of Missions in Bible lands. Till the day of his death he was a warm friend to the Society.

Mr. C. G. Young was the first Secretary, but he was called away by death in 1856. He was succeeded, severally, by the Rev. G. R. Birch, Rev. H. Jones, and Rev. G. Carlyle, and the present Secretary is Rev. T. W. Brown. On the death of Lord Shaftesbury, the Earl of Aberdeen was chosen President; the Lord Ebury and Sir William Muir are vice-Presidents; Lord Kinnaird is Treasurer; and the committee is large and representative.

The limited space at our disposal renders it necessary to be very brief. But let us endeavour to indicate the chief scenes of missionary labour on behalf of which this pro-missionary society strikes in with help.

In the south-east of Europe, where the Greek Church is in the ascendant, there is a small band of missionaries. In GREECE Proper the native evangelical Church in Athens, under the direction of Dr. Kalopothakes, has stations at Volo and the Piraeus. The Scotch Presbyterian Church occupies Salonica and Joannina. Dr. Thomson, of Constantinople, employs an evangelist and several colporteurs among the Albanians. From Monastir, Samokov, and Philippopolis, as centres, the Bulgarian Mission of the American Board is working outwardly, and making steady progress. The Bible House at CONSTANTINOPLE is the literary centre for the north, and thence the Bible and other books and periodicals are disseminated in five or six languages.

Passing into Asia, the ARMENIAN Mission of the American Board calls for notice first. As the result of half-a-century of labour, there are 110 churches, with a membership of 11,000; 400 schools, with 16,000 pupils; many high schools; several theological institutions; 4 colleges, one of them (Aintab) with a medical department; and a Protestant community of 50,000. According to the latest accounts, 313 towns and villages have been reached with the Gospel.

Since 1871 the Presbyterian Board has been in charge of the NESTORIAN Mission, founded by the American Board in 1836, and of a mission to Mohammedans and others in Tabriz, Teheran, and Hamadan—all in the north-west of Persia. The Nestorian Mission has been very successful. Showers of bless-

ing have repeatedly fallen, and much precious fruit has been reaped. It is associated with the names of Perkins, Asahel Grant, Stoddard, and Fidelia Fisk.

SYRIA and PALESTINE are under diligent cultivation. The former is chiefly in the hands of the Presbyterian Board, and the latter in that of the Church Missionary Society. Beyrout is the chief centre of the American Mission, but others are, Tripoli, Abeih, Zahleh, and Lidros. In Beyrout is the Bible House, which is for the south what the Bible House of Constantinople is for the north. From Beyrout a mass of Arabic literature is sent forth into Syria, Palestine, and Egypt. School education saturated with Bible truth is the lever-power employed, and at the apex of the structure is the Syrian Protestant College, which is doing splendid work among the intelligent youths of Syria and adjoining lands. Nor must we omit mention of the British Syrian Schools. They reach nearly 4000 children with the Gospel, and the Bible Mission has been very successful among the women. The 'Lebanon Schools' are doing a similar work, and so are many others in the southern part of that great mountain range. The Reformed Presbyterian Church have taken up the Ansayrieh, a Pagan race, in North Syria. The Church Missionary Society and the Society for the Promotion of Female Education in the East, are labouring for the welfare of the native races in the Holy Land.

EGYPT is the only other Bible land of which we can afford to speak. We cannot speak too highly of Miss Whately's work in Cairo. For thirty years she has laboured with marked success. Her work is varied, embracing schools, a hospital, a Bible Mission, and itineracy among the villages on the banks of the Nile. But the American Mission has done most of all, and has fairly made its mark on Egypt. Begun in 1854, it has now five principal stations, and seventy out-stations. There are twenty congregations with native pastors; 2,000 church members; over 5000 scholars, one-fifth of whom are Moslems; a college at Asyout; theological classes at Cairo; and the native church contributes £5,000 annually for all purposes. If Egypt is to be lifted up, one of the most potent factors in her regeneration will have been this evangelical work of the American Mission.

Our narrative of Mission work in the Bible lands would be incomplete did we not mention that in all quarters are to be found orphanages, medical missions, and various other institutions of a missionary character, most of which are of British origin, and maintained from Britain.

Having thus rapidly traversed the Bible lands, and indicated some of the Christian work carried on, we close by remarking that the Turkish Missions' Aid Society lays itself out for encouraging and aiding all truly Christian work in that region, and in this way is fulfilling its original purpose of sharing in the evangelization of the Bible lands. For it has not yet outlived its usefulness, as some allege. On the contrary, its proper work—that of drawing attention to the condition of Moslems and nominal Christians as equally needing the Gospel, and of furnishing help for the multiplication of native agency, is as urgent as ever. The best witnesses to its importance and value are the missionaries themselves, and their testimony is explicit and full. May God open many hearts to help!

Income for the year 1887-8, £2,796.

T. W. BROWN, D.D.,
Secretary.

UNIVERSITIES' MISSION TO CENTRAL AFRICA.

ESTABLISHED 1859.

THIS Mission to East Central Africa was proposed by David Livingstone in 1857; and undertaken in 1859 after a second appeal by Robert Gray, Bishop of Capetown. Charles Frederick Mackenzie, Archdeacon of Natal, was consecrated Bishop for the Mission, January 1st, 1861, at Capetown.

The Mission was settled, under Livingstone's guidance, at Magomero, July 1861. Slaves then released formed the first nucleus for Mission. Magomero, though high and cool, was found too distant from all sources of supply. In January 1862 Bishop Mackenzie died from exposure and fatigue. Other deaths soon followed among the missionaries.

Bishop Tozer resolved to settle in Zanzibar, there to devote himself to training released slave-children, in the hope to form with them Christian settlements on the mainland at a later date.

About ten years of quiet preparatory work in Zanzibar followed, under Bishop Tozer and Dr. Steere. The Mission was very generally forgotten, if not despised, while the foundations were being soundly and laboriously laid for future work. Children, rescued from slave-dhows by English cruisers, were taken charge of by the Mission, instructed, baptized, and taught useful trades. Their languages, especially Swahili, were carefully studied, and reduced to writing: grammars and dictionaries were prepared by Dr. Steere, and portions of the Holy Scriptures were translated.

A colony of released slaves, trained by the Mission, was established at Magila under Mr. (now Archdeacon) Farler in 1875.

In 1876 a half-way station was formed at Masasi, being in fact a Christian village, peopled by freed slaves once torn from that same region by slave-dealers. Both Magila and Masasi continued for some years prosperous centres of Mission work, round which were formed sub-stations. The higher ideal of

life set by the Christian villages before the heathen tribes made deep and favourable impression, though suspicion was slow to be allayed, and actual conversions for some years very few.

In August 1882, Bishop Steere died at Zanzibar. He had been attached to the Mission nineteen years, had been eight years its Bishop, had translated into Swahili the whole New Testament, a large part of the Old Testament, the Book of Common Prayer, and had completed the Prophet Isaiah just before his death.

On September 15th of the same year, Masasi was surprised and pillaged by the Magwangwara, a fierce tribe of marauders, of Zulu origin. Of the native Christians a few were killed, and many were carried away into slavery.

In 1885 the pieces of the *Charles Janson* were taken up the Zambesi and Shiré, and carried round the Shiré cataracts on the road constructed by the Scotch Mission, and successfully put together at Matope. The vessel was solemnly dedicated by the Bishop in September, and is now plying on the lake, having its headquarters at the Island of Lukoma, where the Mission has a station, under Archdeacon Maples, and safe, it is hoped, from the attacks of the Magwangwara.

Bishop Smythies, during 1886 and 1887, travelled on foot again to all the stations of the Mission : has made his hazardous visit to the Magwangwara, and has obtained permission to send a missionary to their country.

The Mission is at present, broadly speaking, engaged in three separate branches of work :—

1. In Zanzibar island, with the released slaves captured and set free by the British cruisers.
2. On Lake Nyassa, one of the great sources of the slave-trade ; and
3. Mission stations on the mainland in two widely divided parts—the Usambara and Rovuma districts—which are situated respectively 5° and 12° south of the Equator.

In Zanzibar island the work is being done at three places : one in the city itself, the others along the shore, but in sight of the city.

In the heart of Zanzibar city we have a Christian colony on the site of the great slave-market, and where, till a few years ago, thousands of slaves were regularly and openly sold ; here

now stands a handsome church, with a large Mission house, where some 40 young boys are given a home and carefully trained, and a dispensary affords relief to sick Europeans and Africans.

Near by is a second Mission house, where school-work is maintained for the benefit of the colony of married freed slaves, who live in houses built on the rest of the old slave-market, and under the shadow of the large church referred to above.

In addition, several lads—apprenticed to trades in the town—live under our care.

Here a staff of 10 missionaries are actively engaged, and here the mainland workers come to be nursed when they fall sick, as is too often the case in the unhealthy climate where the work has to be done.

About a mile outside the town, along the sea-shore to the south, stands a large house called Kiungani. In this house are some 100 of the elder boys—some of them raw slaves from the dhows, others sons of chiefs, etc., from the mainland; these are taught to read and write and to learn some trade. The education given here is in some cases of the higher grade, and there is, in a promising stage, a Theological College, with scholars intended for Holy Orders, and from this house we hope to send out and maintain a *Native Ministry*. Three Africans are already ordained. This house also trains schoolmasters and teachers for the mainland stations; some, so trained, are already at work on the mainland.

A staff of 7 Europeans, clerical and lay, is required for this all-important centre.

ON LAKE NYASSA, the Mission maintains a church-steamier, which was carried there in small pieces and put together. The headquarters on the lake are on an island—Lukoma—about mid-way in its length (300 miles), and near its eastern shore. Schools are set up here, and the ship, *Charles Janson*, carries the members of the Mission to and fro on visits to the many towns scattered along the eastern shores of the lake.

This field is of the first importance, as being in the very heart of the slave-yielding region. The African teachers here were trained at Kiungani.

It was to this lake that Livingstone attempted to guide Bishop Mackenzie in the earliest days of the Mission.

This branch of our work occupies 10 Europeans.

On the MAINLAND, along the Rovuma river, about twelve degrees south latitude, we have a chain of stations reaching towards the lake. The places occupied are Masasi, Newala, and Chitangali. Some released slaves have here been restored to the mainland, and here is a home for some 30 boys who are being educated by the Mission. Formerly there was another station nearer the lake, at Mataka's, but this was broken up through the intrigues of the slave-dealers, who use this route largely for their inhuman traffic in our fellow-creatures.

As one sign of what Christian teaching has effected here, we may mention that eight of the porters who went with our Bishop to Lake Nyassa and back last year were men from Masasi, and of these one was a Christian, and all the rest are under Christian instruction either as catechumens or preparing to be so. Certainly all behaved admirably, and the Bishop had no fault to find with them throughout the journey.

It is pleasant to think that some of them helped to build the first real church at Lukoma on Lake Nyassa.

This group of stations is served by 6 Europeans.

About the fifth degree south latitude, in the Usambara country, there are three scenes of work—Mkuzi, Misozwe, Umba—each with its school and its home for boys, and the usual Mission, work and buildings.

These three places belong to the large central station Magila, where there is a fine stone church and a home for 115 boys. The place is the scene of the busiest activity; English working men, of several trades, are here surrounded with African apprentices, and the African is not only taught to read and brought to know God and His love, but is now willing to work regularly for daily wages. Habits of cleanliness, unknown in the country before, are now adopted by the people, and the advantages of peace and security are recognized and cultivated. The work hitherto has been among the men only, but now three Sisters and two other ladies are settled here, and devote themselves to woman's work among women.

'Twelve years ago,' writes Archdeacon Farler, 'this station consisted of a mud hut, the residence of the missionaries, a few sheds, and a small iron building used as a church. The natives were always fighting: no man could travel alone safely. They clothed themselves with goatskins, and

their only means of exchange were strings of beads and Americans—*i.e.* cotton sheeting. Now the excellent granite of the country has been quarried, lime has been burned, a large and beautiful church capable of holding 700 people, with nave, aisles, and arches, has been built in granite; a large hospital has been erected, with schools, house for the missionaries, dormitories for boarders, and dining hall, all have been built by our native converts in granite, under the superintendence of an English mason.

‘At this moment as I write I can see eleven masons, native converts, nine of them being apprentices, hard at work building a large house for sisters of mercy. I see other converts, native carpenters and their apprentices, bringing up the doors and windows they have just made to fix into the new house. I am writing at a table made by native converts. Not far off is a large workshop, well fitted with tools, also a forge and anvil, full of busy native converts learning carpentering and blacksmithing. Around about are many native converts, some bringing planks or rafters, which they have cut in the forest, others working as masons’ labourers, others digging—more than we want every morning eagerly pressing for work, lasting from 7 A.M. to 5.30 P.M., under strict supervision, with one hour’s rest at noon, for the wage of fourpence a day.’

This district engages the energies of 19 Europeans.

One feature of the work deserves special mention; it is, that there are as many laymen as clergy engaged in the work. Many of the laymen are artisans engaged in their own proper craft, and all the laymen but three or four are doing in Africa what they were trained for here in England. Each member of the Mission—clergy, ladies, and laymen alike—is offered £20 yearly for clothes and private expenses; and the necessities of life are provided at a common table and from a common store.

The Bishop spends six months in each year travelling on foot from station to station.

The work of sixty-two Europeans, including their own charges and outgoings of every kind at home as well as abroad, is done at a cost of £230 a year for each worker. For example: the Nyassa work, which occupies nine Europeans and a steamer, and where freight is £25 a ton for supplies, costs from first to last, including everything, £250 yearly for each worker, or £2,469. Or take another instance, Kiungani: here 7 Europeans and 100 boys live at a yearly inclusive cost of £1,135. The same is true of the other parts of the work.

W. H. PENNEY,
Secretary.

SUMMARY.

Income for 1887, £15,505 12s.

Fields of Labour.	Entered A.D.	No. of Sta- tions.	Foreign Workers.			Native Workers.		
			Or- dained.	Lay.	Female.	Or- dained.	Lay.	Female.
Zanzibar Island	1864	3	7	11	13	1	2	6
Nyassa. . .	1884	2	4	4	1	...	6	...
Rovuma . .	1875	3	6	2	...	1	1	...
Usambara . .	1875	4	6	4	6	1	13	1
Totals .	...	12	23	21	20	3	22	7

Fields of Labour.	Adherents.	Com- municants.	Schools.	Scholars.	Native Contri- butions.
Zanzibar Island	450	312	5	254	Country too poor.
Nyassa . .	{ Not known }	5	2	{ Not known }	
Rovuma . .	127	64	2	30	
Usambara . .	704	153	4	300	
Totals .	1,281	534	13	584	...

CHINA INLAND MISSION.

ESTABLISHED 1862.

THE China Inland Mission owes its origin to the missionary zeal and enterprise of the Rev. J. Hudson Taylor, M.R.C.S. Mr. Taylor first went to China in 1853 as a medical missionary, under the auspices of the Chinese Evangelization Society. He resigned his connection with that Society in 1857, and on account of failure of health returned to England in 1860. Throughout the voyage home his earnest prayer was that his return to England might be overruled for good to China, and made instrumental in raising up at least five missionaries for the province of Cheh-kiang. In January of the same year he had written to a friend in England as follows :—

‘Do you know of any earnest, devoted young men, desirous of serving God in China; who, not wishing for more than their expenses, would be willing to come out and labour here? Oh, for four or five such helpers! They would probably preach in Chinese in six months. In answer to prayer the means would be found.’

In 1862, the first of the young men thus desired sailed for China; and in 1865 he was followed by four others. By this time continual thought upon the spiritual destitution of China had deepened concern for its people, and had led Mr. Taylor to resolve to attempt something on a larger scale than he had previously thought of. The result was the formation of the China Inland Mission. It was particularly desired that its formation should not, in any measure, divert either men or money from existing missionary agencies; but that whatever might be done through its instrumentality should be over and above what might otherwise be done to meet China’s need. How urgent the need for further effort to spread the Gospel in China was, was made painfully evident by the fact that there were then (1865) only 97 Protestant missionaries among the hundreds of millions of people in that land. These were all located in ten or eleven ports, situated principally on the sea-

board of the six maritime provinces; the only exception being one mission station in Han-kow, in the central province—Hu-peh. The other eleven of the eighteen provinces of China proper were without a resident Protestant missionary. These provinces contained a population variously estimated from about 100 millions to 150 millions, and it was with the definite and avowed purpose of commencing missionary labour in these interior provinces that the China Inland Mission was formed. Methods somewhat unusual and peculiar were adopted for working the newly-proposed organization.

It was determined :—

‘1. That duly qualified candidates for missionary labour should be accepted without restriction as to denomination, provided there was soundness in the faith in all fundamental truths.

‘2. That all who went out as missionaries should go in dependence upon God for temporal supplies, with the clear understanding that the Mission did not guarantee any income whatever; and knowing that, as the Mission would not go into debt, it could only minister to those connected with it as the funds sent in from time to time might allow.

‘3. That there should not be any collections or personal solicitation of money.’

On the 26th of May, 1866, Mr. Taylor sailed again for China, taking with him fifteen missionaries. This was the formal inauguration of the work of the China Inland Mission. The work has been continued up to the present time on the lines first laid down, and the success has been remarkable.

The income, which for the first ten years averaged about £5,000, last year (1887) exceeded £32,000. The gifts have varied in amount from three penny postage stamps to £3,000.

The Mission Staff, which at the end of the first ten years numbered 36 missionaries and 16 wives of missionaries, now numbers 286, including 53 wives of missionaries, most of whom were missionaries before marriage.

The catholicity of the Mission has been maintained, and the Mission staff consists of members of the Church of England, Presbyterians, Wesleyans, Baptists, Congregationalists, and Brethren. These greatly vary in social position: some being persons of wealth, who have gone out at their own charges, and have, besides, liberally contributed to sustain the work; while others are from the humblest positions. Some have had all the educational advantages which our Universities can give,

while others have had nothing more than a plain English education.

The China Inland Mission has 58 stations in which there are resident missionaries. These are situated as under. In several provinces the opening of a station was preceded by some years of itinerating work.

Year first Station opened.	Province.	No. of Stations.
1866 . . .	Cheh-kiang . . .	13
1867 . . .	Kiang-su . . .	3
1869 . . .	Gan-hwuy . . .	4
1869 . . .	Kiang-si . . .	4
1874 . . .	Hu-peh . . .	4
1876 . . .	Ho-nan . . .	2
1877 . . .	Si-chuen . . .	4
1877 . . .	Kwei-chan . . .	1
1877 . . .	Shan-si . . .	11
1878 . . .	Kan-suh . . .	4
1879 . . .	Shan-tung . . .	3
1879 . . .	Shen-si . . .	2
1881 . . .	Yun-nan . . .	2
1875 . . .	Bhamo, in Upper Burmah .	1

There are also about as many more out-stations.

In the province of Hu-nan, itineration was begun by members of the Mission in 1875, and has been continued with but little intermission ever since; but, on account of the hostility of the people, it has not been found practicable to open a station for settled work.

It will be seen from the above the measure of success which has attended the efforts of the Mission to commence and carry on work in ten of the eleven provinces, which, before the Mission was formed, were without Protestant missionaries; and in the remaining province—the province of Kwang-si—some missionary journeys were taken in 1877 and 1878 by Edward Fishe, George Clark, and James Cameron, of the China Inland Mission. The number of the communicants exceeds 2000.

The year 1887 will be memorable in the history of the Mission, as during its course 100 new missionaries were sent out,

SUMMARY.

Annual Income, 1887, £32,000.

No. of Stations.	Foreign Workers.		Native Workers.			Communicants.	Schools.	Scholars.	Native Contributions.
	Ordained and Lay.	Female.	Ordained.	Lay.	Female.				
58	132	101	12	85	20	2000	18	208	£ 782

B. BROOMHALL, *Secretary.*

STRICT BAPTIST MISSION.

ESTABLISHED 1861.

THIS Mission, representing that part of the Baptist denomination which practises 'strict communion,' was constituted as a *church* institution, rather than as a society representing the body of subscribers, being based upon the principle of individual church action, and direct communication with the missionaries. It is now supported by fifty churches, besides others in the United States and in Australia. The Secretariat, as from the first, is filled gratuitously, and no official expenses are incurred beyond the items of printing, postage, etc.

Its special spheres of labour are in INDIA and CEYLON. The work was commenced at Tulleygaum, a populous village between Bombay and Poonah, Mr. Fenwick, the son of an Anglo-Indian officer, being its first missionary, succeeded by Mr. H. P. Cassidy, of Poonah, a native Hindoo convert, Gyanoba Powar, being employed as assistant missionary, and a suitable building erected. Owing to the decease of Mr. Cassidy—November, 1866—the work at Tulleygaum was relinquished. In the meantime, a station had been opened at St. Thomas's Mount, about nine miles east of Madras, under the charge of Mr. H. F. Doll, the present superintendent of the Society's Indian Mission, Mr. Henry Thomas being first engaged as missionary, and on his superannuation in 1874, Mr. Henry Noble, from the Madras Army Scripture Readers' Society.

After an effort of some years' duration at Perambur, in the Madras Presidency, a church was formed at Poonamallee in 1871. The missionary church at St. Thomas's Mount is now under the charge of Jacob John, a native convert, and the church at Poonamallee under that of Abel Michael. In these churches no caste is tolerated. There are also English churches in both places. All the members of both English and native churches practise total abstinence from intoxicating drinks.

The wife of the above-named Jacob John carried on Zenana

work (commenced in 1881), and teaches the Hindoo caste girls' school at St. Thomas's Mount. Here and at Poona-mallee all the teachers in the schools are Christians, and all except two are now church members. The Bible is taught daily, and many, both children and parents, are manifestly affected by its truths.

The TINNEVELLY Mission was commenced in 1882, Mr. Doll, jun., being appointed missionary, on the decease of a faithful man named Arulappen, who had for some time given himself to evangelistic work. In 1883, 33 natives were baptized in the village of Elavarasananthai, and 16 in the village of Elliari-punni. These converts (with three others previously baptized by Arulappen) were organized into two churches of 33 and 19 members respectively. Two preachers and four deacons were appointed, and later in the year one more station—Mailputhur—was added to the Mission. In 1885, some 200 persons, from seven villages, renounced paganism and placed themselves under Christian instruction. In 1886, nineteen converts from heathenism were baptized and received into church fellowship; and a new station—Kungankulum—was added to our Mission, with an additional preacher. In 1887, another preacher was added to the Mission staff, and several converts from heathenism were baptized and received into church fellowship. Some of these were from the Naicker caste, and one was a Brahmin widow. This woman, who possesses independent means, endured much persecution from relatives and friends, and is now proclaiming to neighbours, friends and enemies, the love of Christ.

Eight chapels have been built, in some cases entirely by the native Christians.

Mrs. Doll is assisted by a Bible woman in carrying on Scripture-reading work. They have also the care of a girls' school.

In CEYLON, the work of the Society was begun at Colombo in 1868 by Mr. J. S. Andriesz, under the superintendence of Mr. Van Geyzel. Mr. Noble now has charge of the Mission, which has now three stations, one of which, at Jaffna, has recently been opened by Assiervatham, a native convert.

JOSIAH BRISCOE, *Corresponding Secretary.*

SUMMARY.

Annual Income, £495.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.	Native Workers.			Adherents.	Communicants.	Schools.	Scholars.	Native Contributions.
				Or-dained.	Lay.	Fe-male.					
St. Thomas's	1866	1	...	2	3	1	{ No return }	13	3	127	About Rs. 120
Mount, Ma- dras . . . }											
Poonamallee, Madras . . }											
North Tinne- velly . . . }											Nominal Rs. 45
Ceylon . . .	1868	3	1	...	2	1	..	18	3	83	
Totals . .	. .	12	1	5	14	5	...	278	18	442	Rs. 165

FRIENDS' FOREIGN MISSION ASSOCIATION.

FOUNDED 1865.

MANY gifted men and women in the Society of Friends have from early in its history been led to visit foreign countries to preach the Gospel of Christ, and in some of these instances the visits have been extended over a wide area, as when later, Daniel Wheeler, of Sheffield, visited the islands of the Pacific Ocean in the years 1834 to 1838; and James Backhouse and George W. Walker travelled in South Africa and Australia from 1832 to 1840. But these were only isolated cases, and those engaged in such visits did not feel any call to remain and labour steadily in one field. In the year 1833, however, the subject of Missions to Foreign Lands was brought definitely before the Society of Friends as a body. In that year the question came prominently before the central Yearly Meeting in London, which called upon Friends to see how far they might have any service for God in this direction.

In 1859, George Richardson, of Newcastle, wrote with his own hand sixty long letters addressed to his fellow-members up and down the country, in which he urged the claims of the perishing heathen upon this branch of the Christian Church. This was, in the ordering of God, as the lifting of the banner of missionary enterprise, and the means of re-awakening the matter in the councils of the Society of Friends. In 1861, an address was issued by its central governing body 'on what was due from them towards communicating the knowledge of the Gospel to the heathen in foreign lands.' This action was emphasized by appeals from the late William Ellis, the veteran Madagascar missionary, who urged the opening for Friends in that country in the way of education, then urgently needed.

In the year 1865, a Provisional Committee was formed to promote the cause of missions to the heathen amongst English Friends, and in 1866, the first missionary, Rachel Metcalfe, sailed for India, having as her primary object to assist in female

education, especially of an industrial character. The seed sown by the late W. Ellis was also, under the Lord's blessing, now about to bear fruit; and in the same year, 1866, the Provisional Committee received offers for service in Madagascar from two American Friends, Louis and Sarah Street, and from Joseph S. Sewell, of Hitchin, who had long felt that God was calling him to work in that island.

This led, in the Divine ordering, to the establishment of the Friends' Foreign Mission Association, which, whilst entirely in harmony with the general Society, could more easily take the responsibility of the foreign work. An Executive Committee was formed, to which James Hack Tuke, of Hitchin, became Treasurer, a post which he still retains. Henry S. Newman, of Leominster, was appointed Honorary Secretary, and somewhat later, Charles Linney, of Hitchin, Secretary.

The Friends' Foreign Mission Association has hitherto only taken up three fields of labour, viz. : INDIA, MADAGASCAR, and CHINA.

The Mission in INDIA was commenced very simply in 1866 by Rachel Metcalfe, who took part for some time in industrial school work at Benares. On the arrival in 1869 of two more missionaries, Elkanah and Irena Beard, of Indiana, U.S.A., a separate mission was commenced in the city of Benares, which was moved in the following year to Jubbulpore, at the east extremity of the Nerbudda Valley, in the Central Provinces. E. and I. Beard were, however, only permitted to continue in their labour of love for a short time, being compelled by ill-health to return to America in 1872. But the work was not to be left undone. Again the call of India's millions was felt by the Society at home, and in February 1873 a young English Friend, Charles Gayford, joined R. Metcalfe at Jubbulpore. Finding that a large district in the middle of the Nerbudda Valley, comprising a population of three or four millions, and having its central point in the city of Hoshangabad, was totally unoccupied by any Christian Missions, our friends decided to settle there, and thus take up work in an entirely new district.

Accordingly, in 1874, the Mission was established at the city of Hoshangabad, which has since remained the headquarters of the Indian work of the Association. Situated in

a fertile wheat-growing district, studded with villages, the city itself is the base of operations from which, in the cold seasons, itinerant journeys are regularly made to village bazaars, mèlas, etc. In 1878 fresh labourers, Samuel Baker and John H. Williams, took up the work, and shortly afterwards a branch station was opened at Sohagpur, a small town about thirty miles away, where John H. Williams and his wife still carry on the work. Whilst few converts can be pointed to as the result of the labours in this Mission as yet, there is a most marked change in the natives. The Boys' and Girls' Schools are well maintained, and the preaching of the truth as it is in Jesus is listened to with respect and attention. The first missionary, Rachel Metcalfe, who continues at her post, has now a small orphanage under her care. Zenana work is carried on by the ladies of the station, who visit about forty houses regularly, the women being glad to receive them, and listening attentively to the Word of Life.

In MADAGASCAR the work of the Association was commenced by Joseph S. Sewell and Louis and Sarah Street, who arrived out in 1868, just at the juncture when the adoption of the Christian religion by the Queen had given an immense impulse to the existing Missions. Finding themselves alongside the London Missionary Society, whose missionaries were exerting every power to cope with the eager cry for Christian instruction, the Friends at once set to work to aid these brethren, and for a time joined in the educational department of the London Missionary Society. The rapid growth of all branches of Christian effort, however, soon made it needful to divide the central province of Imerina into districts, and in 1870 the large district attached to the Ambolitantely church was placed under the care of the two Friends. Here a most active and interesting, as well as extensive, field was found, and the work has steadily grown and progressed ever since. The district allotted to the Friends' Foreign Mission Association, comprising an area of 2000 square miles, stretching west from Antananarivo to the Sakalara border, had in it, when taken in charge first by Joseph S. Sewell, in 1868, six chapels, but by 1872 this number had increased to 62 congregations with 37 schools. A large boys' school was established in the capital, which was speedily filled by 200 scholars, whilst Sarah Street took charge of a girls'

school with 170 in attendance. As knowledge increased, it was soon necessary to add a Training College for young men, and this formed another step in the development of the Mission. Under the care of Frank, a young Malagasy, partially educated in England, this college has been a source for the supply of teachers for the country schools, the need for which was soon apparent.

The blessing of God has rested manifestly on this Mission. Beginning in 1868 as above, there are now 133 congregations, with nearly 3000 members, and 32,000 adherents—the average attendance at chapels each Sunday being 19,000. To meet the spiritual needs of these, there are now 328 native preachers, and 40 pastors (also native); 130 schools, with 15,000 scholars on the registers. These are all under the care of a small number of European missionaries, who visit throughout the district at regular intervals, examine schools, give Bible lessons to the pastors and teachers, dispense medicine, etc., etc.

An active and valuable work is carried on at the printing office, founded in 1872, under the care of Abraham Kingdon. In the first eight years of its existence 539,000 publications were issued by this press, and it has since expanded its area. The native lads are not only taught printing, but some of them lithography, map making, etc. A monthly magazine is issued for adults regularly, and one for children (illustrated).

In 1880, the Hospital and Medical Mission at Analakely came under the Association's control, jointly with the London Missionary Society, being re-opened in that year by Dr. J. T. Fox, who has just retired from the work. Not only have the wants of the sick and distressed been alleviated, but native Malagasy students have been trained for medical work, native nurses taught, and finally, largely through the efforts of Dr. Fox, assisted by his colleague Dr. Allen, and by the Norwegian Missionary Society's medical officers, a Medical Mission Academy has been set on foot, with a regular course of study for native medical men. The hospital, which is the only one in the island of Madagascar, and will accommodate about 35 patients, has usually been full, and an average of from 4000 to 5000 out-patients are dealt with annually.

As showing the advance in Christian life and thoughtfulness made during the past nineteen years in Madagascar, it may be added that the native churches themselves now maintain a

Native Missionary Society, and an Orphanage for Boys, managing both institutions themselves.

With regard to CHINA, two Friends, Robert J. and Mrs. Davidson, went out in 1886 to the western part of that vast Empire, and are now at Hanchung, in the Province of Shensi.

HENRY STANLEY NEWMAN, } *Secretaries.*
CHARLES LINNEY,

SUMMARY.

Annual Income, about £8,500.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.		Adherents.	Members.	Schools.	Scholars.	Native Contributions.
			Lay.	Female.	Lay.	Female.					£
India . .	1866	2	2	5	6	2	...	13	2	100	...
Madagascar	1867	2	6	9	168	...	32,360	29,51	129	15,022	275
China . .	1886	1	1	1	...	...	...	...	...	...	...
Totals .	...	5	9	15	374	2	32,360	2,964	131	15,122	£275

FRIENDS' SYRIAN MISSION.

FOUNDED 1867.

THIS Mission has two centres, one in Syria, at BRUMANA, on Mount Lebanon; the other in Palestine, at RAMALLAH, eight miles north of Jerusalem, and four miles south-west of Bethel. The Mission may be said to have originated in the visit to the East of Eli and Sybil Jones, of New England, in 1867-8-9, with their companions, the late Alfred Lloyd Fox, of Falmouth, and Ellen Clare Miller (now Pearson, of Manchester). It was commenced about 1874. The work of the Mission is carried on by religious teaching, Sabbath and Day Schools, Boys' and Girls' Training Homes, Medical Mission, Dispensary and Hos-

pital, at BRUMANA, under the general superintendent, Theophilus Waldmeier, assisted by English and native workers. Eight branch schools in Brumana, and neighbouring villages, are well sustained. T. Waldmeier was for ten years missionary in Abyssinia.

At RAMALLAH, religious teaching, Boys' and Girls' Schools, Medical Mission, Dispensary and Hospital room, Mothers' Meetings, etc., are under the active superintendence of Dr. George Hessenauer and his wife, assisted by native helpers, who have had to contend with much opposition in their work.

The Missions are maintained conjointly by English and American Friends; probably, ere long, Ramallah will be allotted to the Americans as their station, whilst English Friends will devote their attention solely to Brumana.

SUMMARY.

Annual Income, £1,940.

Fields of Labour.	Entered A.D.	Foreign Workers.		Native Workers.		Schools.	Scholars.	Native Contri- butions.
		Lay.	Female.	Lay.	Female.			
Brumana and district . . }	1874	2	4	15	9	8	300	} £250
Ramallah and district . . }	1874	1	1	7	4	4	100	
Totals . .		3	5	22	13	12	400	£250

MISSION TO THE KAFIRS OF ROCK FOUNTAIN.

COMMENCED 1879.

THIS Mission was commenced by Elbert S. and E. Clarke eight years ago, amongst Kafirs who had never heard the Gospel. They have proved friendly, and have listened with interest to the Gospel message. Their customs, superstitions,

and mode of life, make it extremely difficult for them to come out as Christians. There is much, however, to encourage continued effort.

They have now three Stations—Entakamu, Rock Fountain, and Hope Vale. Rock Fountain was the original station, but owing to the sale of Crown Lands, and the consequent migrations of the heathen, they have had to change their headquarters to Entakamu.

Mr. and Mrs. Clarke's is entirely pioneer work. They have schools at Hope Vale and Entakamu, conducted by native teachers, and containing forty scholars. Religious services are held at all the three stations. Mr. Clarke visits them by turns. Mr. Clarke attaches great importance to itinerating amongst the natives. He takes his waggon, or where that is not practicable, his pack-horse, with all things needful, and travels round a considerable district, sending a messenger before him to collect the natives, and preaching often to chief and people in the neighbourhood of the kraals.

The natives are a fine race, but very degraded. They welcome the missionary, and are especially glad to have their children educated.

The Mission, like those in Syria and Constantinople, is in no way connected with the Friends' Foreign Mission Association, but like them it is largely supported by the subscriptions of Friends. It is also in part self-supporting from the produce of the farm surrounding the homestead and mission buildings. The sum contributed to the Mission is about £300.

MRS. S. FOTHERGILL,
Hon. Secretary and Treasurer.

THE SALVATION ARMY.

ORGANIZED UNDER ITS PRESENT NAME, 1878.

IN July 1865 the Rev. William Booth commenced holding services in the East of London for the purpose of evangelising the masses. Those who became converted were soon organised into a Society called 'The Christian Mission,' and when it was found in 1878 that this Society had become by its system of management and labour an army, it was called 'The Salvation Army.' Since that time its progress, which had already been rapid, has been far greater, extending to the United States, to British North America, and to Australia, New Zealand, and Tasmania, as well as to France, Germany, Italy, Switzerland, Holland, Sweden, and Denmark.

In 1881, Mr. F. Tucker, one of Her Majesty's Sub-Commissioners in the north of India, resigned his position to become a Salvation Army officer, and after a year spent in England, he was sent to commence the work in INDIA. Having first formed Corps in the three Presidency towns and in Colombo, Ceylon, he established native services in Gujarat, Ceylon, and recently in South India. A party of 40 officers were sent to Ceylon in 1886, 20 more from America following later in the same year. Another party of 50 from England were sent in 1887, as well as 12 from Australia, and another 12 from Sweden are waiting to sail early in 1888. The Army has now in India 125 officers sent from abroad and 79 raised up from amongst the converts. All wear the dress and live in the style of the country, and receive their food from the people around them. The languages have been learnt with remarkable rapidity by those sent in 1886 and 1887.

In December 1887 a party of 20 officers was sent to extend the work, commenced there by three officers in 1883, at the CAPE OF GOOD HOPE, and a corps to commence services

amongst the Zulus, some of whom, speaking English, as well as many Kafirs of other races, had already been converted at the Army's meetings.

SUMMARY.

Annual Central Income, £38,000.¹

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.	
			Ordained.	Female.	Ordained	Female.
India	1882	32	125	...	79	...
Ceylon	1883					
South Africa .	1883	62	37	16	140	60
Totals . .	...	94	162	16	219	60

¹ This amount includes sums spent in Great Britain and Ireland, in the Colonies, on the Continent of Europe, in the United States, and in French Canada ; but is exclusive of funds raised and spent locally.

AUXILIARY AND MISCELLANEOUS SOCIETIES.

ONLY a brief notice can be given here of some among those many Societies which have from time to time been formed as aids to the work of the larger missionary institutions. In some cases these Societies have been formed to supply a special need ; in others they are the expression of individual devotedness and zeal. Our own times have witnessed many such efforts ; and in almost every part of the professed Church of Christ there are men and women, detached from the main body of workers, and unsupported by ecclesiastical organizations, who are labouring after their own methods.

Some of these efforts are of ancient origin. Foremost in point of time stands the CHRISTIAN FAITH SOCIETY, the full title of which is *The Incorporated Society for Advancing the Christian Faith in the British West Indian Islands and elsewhere, and in the Mauritius*. The origin and aims of the Society may be compared with those of the New England Company, noticed at the beginning of this volume.

The Hon. Robert Boyle, by his will in 1696, directed the residue of his personal estate to be laid out by his executors, recommending them to lay out the greater part thereof 'for the Advancement or Propagation of the Christian Religion amongst Infidels.'¹ An estate was accordingly purchased at Brafferton, Yorkshire, so that the income might be for ever applied to the advancement of the Christian religion. Till the American war the rents were remitted to the College of William and Mary, in Virginia, for the education of Indian children.

After the conclusion of the war, Dr. Porteous, Bishop of London, obtained a decision from the Court of Chancery to employ the fund in some parts of His Majesty's dominions, approaching as nearly as possible the original intentions of the testator. 'The Society for the Conversion and Religious

¹ See p. 19.

Instruction and Education of the Negro Slaves in the British West Indian Islands' was accordingly established by Royal Charter. In 1834, on the abolition of slavery, Dr. Blomfield, Bishop of London, obtained a new scheme, and a new charter, upon a more extended basis, dated January 11, 1836, constituting the Society a Corporation under the full title given above, to labour 'within the dioceses of Jamaica and Barbadoes, and the Leeward Islands (which dioceses had been constituted in the year 1824), and in the Mauritius.'

The Society makes block grants to the several bishops of the sees just named, who send annual returns of the sums distributed therefrom, and repeatedly acknowledge the very great value of the assistance, saying that without it many of their undertakings could never have been begun, or must have been brought to a close, especially in the branch of schools and catechists. The income of the Society in 1886 was £2,290, but the amount is diminishing.

Coming down to modern times, we may note that the revival of missionary zeal which has happily characterised the past fifteen or twenty years, has given impulse to several new efforts. Among them, as specimens, although on a larger scale than any others of the kind, may be noticed two associations, both connected with the Church of England, that have as their object at once the diffusion of missionary information and the provision of practical help. The elder of these is the CORAL MISSIONARY FUND, connected with the *Coral Missionary Magazine*, long known as the *Children's Missionary Magazine*, commenced in 1838. The Fund itself was started in 1848, since which time it has brought in over £36,000; its chief work having been in connection with the Church Missionary Society, to which it is an ally and auxiliary.

Some thousands of children have been entirely supported in Church Missionary Schools and Orphanages in East and West Africa, North and South India, North-West America, Mauritius, China, and Palestine, through its agency.

Those who contribute to the support of individual children receive through the magazine, from time to time, full particulars as to their character and progress. Many of these children are maintained by the contributions of scholars in Sunday Schools and members of Bible classes, or from the

proceeds of Missionary Baskets, Missionary Sales, or Missionary Trees.

In addition to the maintenance of children in schools, the Coral Fund has undertaken and successfully aided other works in connection with the Church Missionary Society, such as building and restoring churches, supporting native agents, etc. When tidings reached England of the dire distress suffered at Moose Fort on account of the long delay in the arrival of the *one annual ship*, and the Bishop of Moosonee wrote home to say that it was absolutely necessary that he should have a store, with a year's provision in advance, to avert a similar calamity in the future, the Coral Missionary Fund at once took up the work, and in a short time sent the Bishop £400, thus enabling him to carry out his intention, and relieving his mind in the midst of his arduous labours from the weight of a very pressing anxiety. When intelligence was received of the large number of slaves who had been rescued from Arab slave vessels, and placed under the care of the Church missionary at Frere Town, the Coral Fund raised an additional sum towards the extra expenses incurred at that station. During the last great Indian Famine a large sum was raised by the same Fund, from which special grants were made to the various Church Missionary Orphanages which bore the strain of sheltering within their walls the numbers of destitute children left orphans by that calamity. Years ago, at the time of the great cyclone at Masulipatam, relief was in like manner collected and sent out; and, amongst other present works, the Fund has undertaken the maintenance of a bed in the Church of England Zenana Hospital at Amritsar, and has recently presented a large harmonium to Moose Cathedral. Many—Bishop Horden, Bishop Moule, Bishop French, and others—whose names are well known, and held in honour amongst the roll of C. M. S. missionaries, have testified with deep gratitude to the help which the Coral Fund has given them in time of need.

Every year the Fund sends out boxes and bales of clothing and gifts to various stations where it supports children, and several working parties are engaged in making warm clothing for North-West America and other places.

The *Coral Missionary Magazine* is the organ of this Association, and contains full particulars of the sums received and paid, accounts of all the work undertaken by the Fund, reports

of the children, and many interesting narratives of missionary work, from the pens of well-known missionary writers, amongst whom may be named A. L. O. E. and the Bishop of Moosonee, who is a constant contributor.

Akin to this is the MISSIONARY LEAVES ASSOCIATION, which sprang from a missionary working party held at Trinity Church, Reading. This working party contributed supplies of clothing to Bishop Crowther, the Rev. Henry Budd, and other veteran missionaries of the Church Missionary Society.

Letters acknowledging these gifts appeared for some years previous to 1868 in the *Church Missionary Juvenile Instructor*, many friends sending contributions, which were acknowledged in that magazine. A separate periodical was then suggested by the late Rev. Henry Venn, and the first number of *Missionary Leaves* appeared, edited by the Rev. R. C. Billing, the former editor of *The Instructor*. The publication of an independent organ so greatly extended the interest and enlarged the sphere of operations that in 1870 it became necessary to adopt a more formal organization. In this way the Association was formed, taking its name from the magazine. At that time the operations of the Association were mainly confined to a few stations in Africa and North-west America. A system of auxiliary helpers was organized, by which a correspondent was appointed for each mission station, who was responsible for diffusing information and collecting contributions on its behalf. In 1868 these were but 7 ; at the present time (1887) there are over 100.

The objects of the Association are to supply the missionaries and stations of the Church Missionary Society with help in money and material towards such requisites as it is not in the province of that Society to supply, but which aid, nevertheless, is found to be most helpful in the various works undertaken by the missionaries.

The appropriated funds of the Association are expended upon the erection of mission churches, schools, etc., the purchase of the accessories of public worship, such as church furniture, bells, books, harmoniums, etc. ; upon the maintenance of children, orphans or otherwise, in Church Missionary Society mission schools ; and towards Missionary Diocesan Funds, and other similar objects. No agents are paid by the Association.

The expenses of the Association are defrayed by a general fund raised chiefly in annual subscriptions and donations. During the last sixteen years the Association has received and forwarded contributions in money to the amount of £34,727, and in goods to the value of £21,431.

In 1884 the Church Missionary Society invited the Association to administer the funds provided for special objects hitherto paid through the general Society, and to receive, pack, and forward all goods intended for particular mission stations. The work of the Association has thus been greatly enlarged.

THE CAMBRIDGE MISSION TO DELHI, in connection with the Society for the Propagation of the Gospel, was first proposed in papers read before the Cambridge University Church Society, and the Cambridge Graduates Mission Aid Society, by the Rev. T. V. French, now Bishop of Lahore, and the Rev. E. Bickersteth, in February 1876. The suggestion was warmly welcomed, and the proposal resulted in the formation of a band of fellow-workers, whose special object should be, in addition to evangelistic labours, to train native agents, to promote higher education, to educate the sons of native Christians, and to undertake literary and other work which might reach the more educated and thoughtful Hindus and Muhammadans. A Cambridge Committee was appointed, who are responsible for the choice of men and general administration of the Mission; and a scheme was approved by them for conducting the work in close connection with the Society for the Propagation of the Gospel, which gives cordial and liberal assistance to the Mission. Many considerations pointed to Delhi, the ancient capital of India, where the Society for the Propagation of the Gospel has been at work since 1852, as the place for such a mission; and a letter of Sir Bartle Frere upon the greatness of the opening there, and the urgent need of men to carry on the work inaugurated by the Rev. R. R. Winter,¹ led finally to the choice of that city as the field for their labours. Six missionaries are now established at Delhi, the ancient capital of India, assisting in the important work inaugurated there by the parent Society. The first head of the Mission, Mr. Bickersteth, Fellow of Pembroke College, is now Bishop in Japan.

¹ See p. 27.

The missionaries take part in evangelistic work, and in the oversight of native congregations and mission schools, both in Delhi and in the surrounding country ; they also hold classes for the instruction of readers and catechists ; and they have the management of St. Stephen's High School (with about 600 boys), and St. Stephen's College (with about 60 students). The College is affiliated to the Government University at Lahore, of which two of the missionaries are Fellows, and prepares students for the University degrees. Arrangements are made for lodging Christian members of the School and College in the Mission Compound.

THE MISSION TO LEPERS IN INDIA, founded in 1874, occupies independent ground. It is a fact, perhaps little known to the Christian public, that there are in India 135,000 lepers—men, women, and children—victims of the most terrible disease known to humanity. This Society seeks to proclaim to them the blessed Gospel of the Lord Jesus Christ, and, as far as possible, to relieve their dreadful sufferings, and provide for their simple wants.

The Mission was commenced by Mr. W. C. Bailey, a missionary of the Church of Scotland, in conjunction with several friends in Dublin, in 1874. Its headquarters are in Dublin.

The Society endeavours to utilise as much as possible existing agencies, by assisting Leper Asylums already established, and providing missionaries with the means for carrying on Christian work in connection therewith. It makes grants of money towards the building of new Asylums, Prayer-rooms, etc. : and in many instances provides for the entire support of lepers. It is at present carrying on work at Kashmir, Rawal Pindee, Chamba, Tarn Taran, Sabathu, Dehra, Rurki, Almora, Pithora, Allahabad, Lohardugga, Purnulia, Bhagulpore, Calcutta, Madras, Alleppy, and Neyoor, in connection with the Church Missionary Society, the London Missionary Society, the American Presbyterian Mission, Gossner's Evangelical Mission, the Church of Scotland Foreign Mission Committee, the American Episcopal Methodist Mission, and the Wesleyan Mission.

This work is entirely supported by voluntary contributions. Its needs are laid before Christian people, in reliance upon

Him who gave it as a special sign of His ministry that the lepers were cleansed ; and as He provides the funds the work is carried on. The Lord has greatly blessed the efforts of the Society in the conversion of souls, and it is contemplated largely to extend its operations, should the funds be provided. £6 will support a leper for one year, and £20 will supply a Christian teacher to an asylum for the same period. About £150 to £200 will build an asylum. The income for 1887 was £1683.

The NORTH AFRICA MISSION, formerly called the KABYLE MISSION, was originated in 1881. Up to that year the Mohammedans of North Africa (excluding Egypt) were unreached by the Gospel. A thousand years of sanguinary wars had reduced the population, misrule had blighted commerce and agriculture, and apostasy had extinguished the Gospel lamp, without even leaving the lampstand. But a brighter era was now to dawn.

The French had subdued the Algerians, and Algiers, instead of being a nest of pirates, had become a winter health resort for invalids from all parts of Europe. Through the whole country roads and railways had been made, and along the coast steamers plied. With the fall of the Empire in France, Romanism lost much of its power, and thus in Algeria the Moslem and Romish barriers to the Gospel were removed. It was, however, still supposed that the Mohammedans were so opposed to Christianity that it would be futile and dangerous to attempt to evangelize them. They were therefore neglected for another ten years, till in 1881 Mr. George Pearse and his wife travelled among the Kabyles, and found that they were far less opposed to the Gospel than had been imagined. The people were very ignorant of Mohammedanism, and were willing to hear the good news, and, when able, to read the Scriptures.

Mr. Pearse returned to England in the summer, and called public attention to the favourable opening for this work, publishing a pamphlet, called *Mission to the Kabyles*. A small committee was formed, consisting of Mr. Pearse, Mr. Grattan Guinness, and Mr. Edward H. Glenney, who had been independently led to consider the needs of the field. A piece of land had been secured at Djemâa Sahridj, in Kabylia, and in

October 1881, Mr. Pearse returned with Mr. Glenny to Algeria. They took with them two young men to plant among the Kabyles. For a time all went well, but the French local administrator, thinking the brethren must be political agents, like the French priests in other lands, endeavoured to frighten them away. Then followed a period of trial from a variety of causes, but the willingness of the people to listen to the Gospel was more than ever established.

In 1883 the Mission was to some extent remodelled. The Council was enlarged, and the sphere of its operations extended from the Kabyles of Algeria to the Berber races, etc., of all North Africa, and ultimately has endeavoured to spread the Gospel among the Mohammedans generally in these lands. The spheres in measure occupied by this Mission at present are ALGERIA, MOROCCO, and TUNIS, and it is hoped shortly TRIPOLI may be entered, and then the SAHARA, which has a considerable, though very scattered, population.

A Branch Mission has been affiliated with the North Africa Mission, with the object of taking the Gospel to the Bedouins of NORTHERN AFRICA. One missionary has been designated for this field, and is at present studying Arabic in Syria.

The North African Mission, in its *Quarterly Record*, also gives particulars of the CENTRAL SOUDAN MISSION, under the direction of Mr. Graham Wilmot-Brooke, who has gone up the Congo with a converted Soudanese, and struck north among the Moslems.

There are now in Algeria 16 missionaries, including wives, as well as several others in friendly relationship, though not on the staff. There is perfect liberty to make known the Gospel among all classes, though the French officials are inclined to be suspicious, and no medical work is permitted without a *French* diploma. Most of the missionaries have only been a short time in the field, and have had the Kabyle or Arabic languages to learn. Several of them report cases of professed conversion, but only two converts have had courage to be baptised at present.

In Morocco there is a wide field for Christian work, and no serious obstacles have been found except such as arise from the wretched misgovernment of the country. The Mission has 8 workers there, and several friends who co-operate. It

has a Medical Mission, which includes a hospital and dispensary. A few converts are reported, but only one has been baptised. The work was entered upon in 1883.

Tunis was entered in 1885, and there are 6 missionaries in the city of Tunis. The country is quite open for the Gospel. Two converts are reported, one of whom has been baptised, and the other will be shortly.

Tripoli is without a missionary at present; it is hoped one may be sent before long.

The Sahara is also quite unevangelized. The great need is an increased number of qualified brethren and sisters; the doors are open, and if the Gospel is preached in the power of the Holy Ghost, much blessing may be expected.

SUMMARY: NORTH AFRICA MISSION.

Annual Income, £3,000.

Fields of Labour.	Entered A.D.	No. of Sta- tions.	Foreign Workers.		Com- muni- cants.	Schools.	Scholars.
			Lay.	Female.			
Algeria . . .	1881	6	4	12	1	...	...
Morocco . . .	1883	2	3	5	1	1	15
Tunis . . .	1885	1	4	2	1	...	..
Northern Arabia .	...	1	1*	...	...	...	...
Totals . .	...	10	12	19	3	1	15

* At present in Beyrout.

We add a brief account of the EAST LONDON INSTITUTE FOR HOME AND FOREIGN MISSIONS. The East London Institute was founded in 1872 by the Rev. H. Grattan Guinness, to be a *Training Home and College* for young men who, being earnestly desirous of missionary work, gifted for it, and suited to it, were prevented from making preparation for it by the duty of labouring for their daily bread. The work commenced in an old-fashioned house on Stepney Green, and 32 students were selected and received during the first year. Another and

yet another house was taken to accommodate the growing family—to Harley House a wing was added—and eventually the building of the present college as it now stands was completed and opened on October 8, 1879, and all the work concentrated on the new premises. A branch college in Derbyshire was also opened in 1878, the gift of a dear friend, and several mission halls were occupied in the East of London.

The Training Homes now receive young men and women of any evangelical denomination, who during the period of study are actively engaged in various branches of evangelistic work. When sufficiently prepared, they are helped to go forth as missionaries to any country or sphere to which God may providentially open their way.

At the present time the students are scattered over all the world—the greater number in China, India, North, South and Central Africa, Canada, United States of America, Australia, and the Home fields ; but men are stationed also in France, Finland, Bulgaria, Germany, Italy, Portugal, Roumania, Russia, Sicily, Spain, Switzerland, Arabia, Armenia, Japan, Syria, Turkey. Our first Twelve went out in 1875, and others have been following at the average rate of one a week.

In the year 1878 the LIVINGSTONE INLAND MISSION was founded—the first Christian mission on the Congo. In January Henry Craven sailed, and in due time 52 other missionaries followed, 15 of whom have laid down their lives in Africa, our two first pioneers, Henry Craven and James Telford, among them. That Mission is now transferred to the AMERICAN BAPTIST MISSIONARY UNION,¹ as the responsibility became too great for it to be worked apart from a Society.

During the fifteen years which have elapsed from the commencement of this Institute, over three thousand young men have applied to be received ; of these about *eight hundred* have been accepted, and of these nearly 500 are at the present time labouring in the Gospel, either in the home or the foreign field, while between 80 and 90 are still studying in the Institute.

The expenses of carrying on the work amount to between £200 and £300 per week. The income for 1887–8 was £11,000.

¹ See p. 269.

The information in the foregoing chapter has been kindly supplied by—

The Rev. CANON BAILEY, *Secretary, Christian Faith Society.*

Mrs. R. B. BATTY, *Secretary, Coral Mission Fund.*

H. G. MALABER, Esq., *Secretary, Missionary Leaves Association.*

The Rev. J. T. WARD, *Treasurer, Cambridge Mission to Delhi.*

WELLESLEY C. BAILEY, Esq., *Mission to Lepers in India.*

EDWARD H. GLENNY, Esq., *North African Mission.*

Mrs. H. GRATTAN GUINNESS, *East London Institute.*

There are many auxiliary Societies and Funds in Great Britain and Ireland, of which no account can here be given. All through the field of Missions to the Heathen, schools, hospitals, and other evangelizing agencies have been founded and are sustained by individual zeal and liberality ; generally with, but sometimes without, the intervention of the Missionary Committees at home,

WOMEN'S SOCIETIES.

GREAT BRITAIN.

* * In some instances the Zenana work, together with other efforts on behalf of heathen women and girls, is carried on by the Missionary Societies themselves without special organization. The following Missions, however, are separately worked. They are placed in the order of their formation, irrespective of their sphere of labour.



SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST.

ESTABLISHED 1834.

THE Society was formed for the purpose of giving instruction to women in the Zenanas of INDIA, and in their own homes in CHINA. Thus it is the oldest Zenana Society in existence. It was found impossible then to carry the object of the Society into effect, for the doors of those prison-homes were locked and double-barred. The Committee, therefore, while biding their time, turned to School work, finding it more practicable to collect and to teach children, especially of the lower classes, than to reach those of mature age and of higher social position. Beginning with Schools in INDIA and CHINA, the work of the Society was subsequently extended to other countries also, and now includes CEYLON (1837), JAPAN (1878), the STRAITS (1835), AFRICA (SOUTH, 1838; WEST, 1863), the LEVANT (EGYPT, 1836; HOLY LAND, 1841); TURKEY IN EUROPE (1839), and PERSIA (1882).

Notwithstanding all the early obstacles in the way, one of the Society's missionary ladies did succeed in gaining access into a native house in CALCUTTA in 1835, and became thus the first Zenana missionary sent out by any Society. But it was only a day of small things then, and so it continued to be for years following. Since the Indian mutiny, however, it may be said that 'the little one has become a thousand,' and now, no longer the only Zenana society in existence, the Committee have seen more than twenty kindred agencies spring up around them in EUROPE and AMERICA.

The object of the Society has been strictly evangelistic—that of carrying the Gospel to the homes of the East. To this end, education was felt to be of great importance, in order that those who should be reached by these missionaries might each be carefully instructed in the truths of the Christian religion, enabled to read the Word of God for herself in her own

tongue, and qualified to impart her knowledge to others. Thus the object of the Committee included evangelization, education, and training in teaching. It is true that the single word Education, which alone appears in their title, does not express all this; but it was well known to do so at the time; and many substantial, as well as legal, reasons exist against lengthening a title, in these busy days, or altering it, even if it were possible to give one that should be concise, as well as sufficiently explanatory.

The Committee have been enabled by God's grace to adhere firmly to the principles laid down at the establishment of the Society: full and free instruction in the Scriptures which alone can make wise unto salvation, for ALL; education without the Bible, for NONE.

As an aid to carrying the plans and principles of the Society into effect, the Committee have adopted the comparatively recently introduced method of working through Medical Missions, in NORTH INDIA and in the HOLY LAND.

The work of the Society may be thus briefly summed up:—Zenana Missions; Medical Missions; Village Missions; work among the crowds assembling at native festivals; house and hut visiting; boarding, day, infant, and Sunday Schools; Bible and sewing classes; training native Zenana missionaries, district visitors, schoolmistresses and Bible-women; mothers' meetings; also branches of the Bible and Prayer Union, and of the Young Women's Christian Association.

At the present time the staff of European missionary ladies consists of forty; the number of Zenana ladies under instruction is above 2,300, and those in the schools in all the countries mentioned conducted by their own missionaries, or by the wives of missionaries who receive assistance from the Society in grants of money or of boxes of work for sale amount to 17,604; while the souls that have been given to their missionaries for their hire out of many nations, and kindreds, and people, and tongues, are not to be counted by human arithmetic. There are thousands now gladdening the hearts of those who led them to the Saviour, adorning His doctrine and working in His service.

'This is the Lord's doing, and it is wonderful in our eyes.'

From a Leaflet published by the Society.

INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY; OR, ZENANA BIBLE AND MEDICAL MISSION.

ESTABLISHED 1852.

ORIGINATED in Calcutta, where some Christian ladies heard of the conversion of a young Hindu lady who had learnt the truth through simply reading her Bible. In 1851 this young lady died a believer in Christ at the age of 17. The Christian ladies alluded to decided to set on foot a Training School where Eurasian teachers might be trained, in the hope that the Zenanas might by degrees be opened to them, and they might have an opportunity of teaching their pupils to read the Bible. In 1851 these ladies sent home money to our present President (now the Dowager Lady Kinnaird), and asked her to send out a suitable person to commence the Calcutta Female Normal School. Lady Kinnaird sent out two ladies—sisters—the Misses Suter, who established the Normal School in Calcutta in 1852.

The Society gradually extended its operations into the three presidencies, and added to the training of teachers Zenana visiting, the establishment of female schools, the employment of native Bible-women, and the Medical Mission. In the latter branch of work none but thoroughly qualified medical ladies are employed, and the Society has establishments in Lucknow and Benares.

In 1880 a change took place in the Society. Its constitution from the commencement had been undenominational, but in 1880, some of the members of the Committee being of opinion that the work would benefit by a closer connection with the Church of England, a division took place, Lady Kinnaird and some of the members of Committee adhering to the old constitution of the Society, while a number of the members of Committee retired, and formed a new Society, called the CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.¹

¹ See p. 223.

This division resulted in a great extension of the work, the income of the two Societies being in 1887 double what that of the united Society was in 1880, and many new stations being opened, and a great increase of workers sent out in the same period.

The two Societies work mainly in different parts of India, so that there is no clashing.

A. H. LASH,
Secretary.

SUMMARY.

Annual Income, £11,365.

Fields of Labour.	Entered A.D.	No. of Sta- tions.	Foreign Workers.	Native Workers.	Schools.	Scholars.
India	1852	...	Female. ...	Female. ...	...	...
Western India, } Madras, N. W. } Provinces . . }	...	...	...	...	...	...
Punjab	...	...	...	...	...	...
Totals . .		27	52	150	55	3,278*

* Includes 1,446 pupils in Zenanas.

WESLEYAN MISSIONARY SOCIETY, LADIES' AUXILIARY.

ESTABLISHED 1859.

THIS Society originated in 1859, when the repugnance to female education began to give way in the Eastern mind, and the wives of missionaries, instead of as at first finding it difficult to obtain girls willing to be taught, had more eager pupils than they could possibly instruct, and it became necessary to send out ladies from England to take charge of one or more schools, and especially to manage schools for training native teachers. The Society began with an income of £319 a year, which has increased to nearly £8,000. Its objects are to support—

Training schools for teachers.

Schools for native children.

The visiting of Zenanas.

Ditto Ditto by medical ladies.

Bible-women.

The Society's spheres of labour among the heathen are in CEYLON, where it has twelve stations, and twenty workers; and INDIA, especially the Presidency of MADRAS, though some work is also carried on in the BENGAL Presidency.

CHINA was occupied in 1862, but abandoned some years ago (1878), from the difficulty of finding homes for the ladies. The Society has lately, at the urgent request of our missionaries, sent out a lady teacher to Canton, and a teacher and a medical lady to Hankow; and in SOUTH AFRICA the agency is confined to two ladies working respectively at Empfundiswein and Shawbury; and in West Africa a high school is assisted at Lagos.

The accompanying schedule will give the dates when these respective spheres were first entered upon.

The pioneers have not been ladies connected with the Wesleyan Missionary Committee, but the wives of missionaries,

sent out by the General Committee, to which the Society is auxiliary. It is only when this work of overlooking the schools becomes too heavy for the missionary's wife that she appeals to us to send her help.

On the whole the success of the work has been the greatest in Ceylon. Our first school there was begun at Jaffna in 1861, and now there are boarding schools at Colombo, Kalmunai, Kandy¹, Galle, Jaffna, Point Pedro, Battacaloe, and Trincomalee. These schools produce native teachers, well trained, and Bible-women. These become the centres of religious influence in the villages, as well as teachers in town schools. More than this, as wives and mothers, they show to the surrounding heathen what a Christian home can become, and therefore are themselves the best preachers on the importance of Christian female education. In India, the awakening of the native mind among the men is a powerful agent in opening the Zenana, as the husband begins to long for something like an education to fit his wife to become his companion. Therefore, instead of, as in the days of yore, vainly knocking at the closed doors of the Zenana, the Christian teacher is unable to enter all the doors that are thrown open to her, and the visitors are warmly welcomed, although it is distinctly understood that religious teaching will be given, as well as secular. But success in this branch of the work cannot be tabulated, because the severe persecutions that follow a declaration of Christianity deter many believers at heart from its open profession.

The most hopeful feature of the Indian work is the orphanage. Several of these were started during the Indian famine, and here no home influence comes in to counterbalance the school training. Many of the boys and girls have now reached a marriageable age, and the boys from Tumkur seek and find themselves wives among the girls at Hassan. After a year's betrothal, the marriage takes place, and to each young couple is given six acres of land, a cart, and a pair of oxen, as a start in life. They are located near Tumkur, and a village called Bethelluru is rapidly springing up. Each youth builds his own hut, and here the young couples settle. A kind friend has

¹ In addition to the high school at Kandy, Mr. Langdon has opened an industrial school in which the girls are taught some trade in addition to the usual book lessons.

built for them a neat chapel, with stained-glass windows, and a sonorous bell, and thus a Christian village has been formed, from the moral influence of which much may be expected.

The native mind is beginning slowly to open to the beauty of Christianity in its bearing on life. The natives wonder at the purity of the English women, who are allowed so much liberty; and they think that ours must indeed be a 'good caste,' that teaches us to care so for poor widows. On the whole, there has never been a period in which we felt more encouraged to 'go forward,' or more strongly realized the force of the question, 'Am I my sister's keeper'?

MRS. WISEMAN, *Secretary.*

SUMMARY.

Annual Income, £7,960 3s. 7d.

Fields of Labour.	Entered A.D.	No. of Sta- tions.	Foreign Workers.	Native Workers.	Schools.	Scholars.	Native Contri- butions.*
			Female.	Female.			
Europe—							
Italy . . .	1864	3	...	...	4	358	...
Spain . . .	1881	1	1	1	3	303	...
Ceylon. . .	1860	12	8	10	98	3,580	...
India—							
Madras Presi- dency . . }	1859	15	7	19	52	3,916	...
Hyderabad .	1880	3	4	1	9	505	...
Bengal Presi- dency . . }	1871	8	4	4	28	917	...
China . . .	1885	2	3	...	4	84	...
Africa, S. .	1861	3	2	...	3	238	...
Africa, W. .	1878	1	1	...	1	19	...
Totals .	...	48	30	35	202	9,920	...

* The only native contributions are school-fees; other sums are paid through the Parent Society.

BRITISH SYRIAN SCHOOLS AND BIBLE MISSION.

FOUNDED 1860.

IN the year 1860 the ancient city of Damascus and the towns and villages of the Lebanon and Anti-Lebanon became the scene of fearful massacres. The Druzes rose against the Maronites and Greeks, putting to death about 11,000 of the Christian males, and burning some 3,000 houses. Widows and their daughters, to the number of 20,000, were turned adrift, and fled to the seaport towns. Their tale of woe called forth sympathy, and many countries contributed for the relief of their temporal necessities.

One English heart, however, was stirred with a desire to supply a deeper need. Mrs. Bowen Thompson, the widow of a physician whose name is associated with the Euphrates Valley Railway scheme, had spent most of her married life in Syria, and had deplored the absolute ignorance and degradation of the female population, even the nominal Christians having sunk almost to the level of the Druzes and Moslems.

In October 1860 Mrs. Bowen Thompson landed in Beyrout, determined to bring the knowledge of the Gospel to these neglected women : and soon she had gathered hundreds around her and commenced her work. Several schools were opened in Beyrout, one of them being a boarding school, where girls were trained to become teachers. The great blessing and advantage of Christian education was quickly appreciated, and within a few years the work spread to other stations ; schools were opened in Hasbeiya, Ainzahaleh, Deir el Kamar, Mokhtara, Zachleh, and Damascus, which were attended not only by children of various Christian denominations, but also by Druzes, Moslems, and Jewesses.

Mrs. Bowen Thompson was soon joined by her sister, Miss Lloyd, and not long after by a married sister, Mrs. Mentor Mott, and her husband. With their aid, and that of a small staff of English and a larger staff of Native workers, which included Bible-women and Scripture-readers, the Mission was well organized, and after Mrs. Thompson's death, in 1869, her sisters carried on the Mission, which they still continue to

superintend. Schools were opened in Tyre, Baalbec, and Beckfaya. From the very first, Bible Mission work among the adults was carried on wherever schools were opened for children, and recently this branch of the Mission has extended; 28 agents are now employed; six are men, of whom four are blind; these latter are devoted workers, and their very blindness enables them to enter hareems and read to the secluded women, who may not be seen by men.

In the Training Institution about 80 girls are under instruction, preparing to act as efficient teachers in the day schools. The 28 day schools include 4 for boys, 4 for blind of both sexes, 2 specially for Moslem girls, 1 specially for Jewesses, and 1 night school for young men; the remaining 16 are attended by girls of various creeds and denominations, who mingle without distinction of creed or rank, princesses and peasants sitting side by side. Nearly 3,000 pupils attend the various schools. Every one receives thorough instruction in Holy Scripture, and their love for this leads them to a wonderful amount of knowledge. Classes are held on Sundays and week days for women, who attend in large numbers; Sunday services are attended by both sexes in several of the schools, with the most beneficial results, both in social and spiritual life.

The teacher of the night school has a large work among the Lebanon soldiers, and on all sides there is an eager demand for extension both of educational and evangelistic work.

ANNIE POULTON, *Secretary.*

SUMMARY.

Annual Income, £5,000

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.		Adherents.	Schools.	Scholars.	Native Contributions.
			Lay.	Female.	Lay.	Female.	Attending Sunday Services and Women's Classes.			
Beyrout . .	1860	1	3	6	10	47	419	12	1,188	<i>£ s. d.</i> 259 14 1
Damascus . .	1868	1	...	2	4	14	120	5	490	
Hasbeiya . .	1863	1	...	2	...	4	26	1	183	
Mt. Lebanon	1868	7	...	2	6	19	93	7	457	
Cœle-Syria . .	1877	1	...	1	...	4	30	1	250	
Tyre . . .	1869	1	...	2	2	6	136	3	163	
Totals		12	3	15	22	94	824	29	2,731	259 14 1

LADIES' ASSOCIATION FOR THE SUPPORT OF BIBLE-WOMEN AND ZENANA WORK IN CON- NECTION WITH THE BAPTIST MISSIONARY SOCIETY.

ESTABLISHED 1868.

THIS Association was formed to provide suitable agents, Zenana visitors, and native Bible-women and teachers, to enable the women of the Baptist missionaries to carry on Mission work amongst the women of India.

The methods adopted are—(1) Zenana visiting; (2) boarding and day schools for girls, 1874; (3) evangelistic work; (4) medical and dispensary work, 1879.

Among the early pioneers were Mrs. Sale and Mrs. C. B. Lewis, wives of Baptist missionaries.

The spheres of labour are, in INDIA, the N. W. Provinces, Bengal, Madras, Punjab.

It is difficult in a Mission so closely connected with the homes of the women of India to estimate what are so called the results of the work; but some changes and facts may be noticed. Twenty years ago, the houses accessible to visitors, and especially to religious teachers, could be numbered by units, but now may be numbered by hundreds; indeed, the Christian lady is now welcome everywhere: the difficulty is not to obtain access to houses, but to find time and strength to visit most of those open to them. Much more might be done in this with a larger staff of workers. But the agents have not been without signs of blessing and success. Many women have died rejoicing in the goodness brought to them, and in the hope of eternal life, whilst many others have steadfastly endured persecution on account of their faith in the Lord Jesus Christ. The boarding school at Delhi has furnished in many instances Christian and intelligent helpers to the native preachers and schoolmasters trained in the college at Delhi; others of the pupils have become teachers, and several of the present staff of Bible-women are the fruits of the labours of some of the mis-

sionary ladies. In no instance do any of the agents visit houses where they are not allowed to give religious teaching and carry the Bible with them. Just of late years the more strictly evangelistic work, with no secular teaching, has been more encouraged amongst the agents. The medical work at Agra, conducted by Mrs. Wilson, deserves especial notice, as the energy which sustains the work and its success are something very remarkable. At her dispensary, visited by many thousands day by day, some Scripture teaching is always united with the healing assistance given.

AMELIA ANGUS,
Honorary Secretary.

SUMMARY.

Annual Income, £6,422 9s. 11d.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.	Native Workers.	Zenanas visited.	Schools.	Scholars.
India. N. W. Province, Punjab, Bengal, and Madras.	...	17	Female. 44 English or Eurasian.	Female. 105 Both women and school teachers.	1,200 Pupils or hearers. 1,800 Medical Missions. — Delhi and Agra. Dispensary Patients. 22,000	50	1,635

THE FEMALE ASSOCIATION FOR PROMOTING CHRISTIANITY AMONG THE WOMEN OF THE EAST.—IRISH PRESBYTERIAN CHURCH.

ESTABLISHED 1873.

THIS Association was founded in 1873, after a visit from the Rev. Dr. Murray-Mitchell and the Rev. Narayan Sheshadri. The effect which their appeal produced was so profound that it was resolved to establish a Female Association in connection with the Foreign Mission of the Irish Presbyterian Church. The first missionary left for India in the autumn of 1874. Two others were sent to receive medical training under the care of Dr. Burns Thompson, in Edinburgh, and followed her shortly afterwards. There are now eight lady missionaries in connection with this Society, two of whom are medical workers, one of them being a fully qualified medical lady. Three stations are at present occupied—Surat, Ahmedabad, and Borsad—all in the district of Gujarat, north of Bombay, in which the Irish Presbyterian Church labours. One or two other stations will probably be immediately occupied. Girls' schools are also supported in three other places—Anand, Gogo, and Rajkot—the first of the three being in Gujarat, and the other two in the neighbouring peninsula of Kottiarwar. Fourteen girls' schools are maintained by the Mission, with about 800 girls on the roll, and perhaps about 30 houses are regularly visited, and the women residing in them instructed in the Gospel. There are two dispensaries, one in Surat, and one in Ahmedabad. In the Surat Dispensary between 10,000 and 11,000 visits of patients were paid last year, more than 4000 of these being new cases. In Ahmedabad more than 3000 visits were paid to the dispensary in four months. The patients treated at both these institutions are Hindoos, Mohammedans, and Parsis, the Hindoos being the most numerous. At each dispensary there is a Christian woman who reads to the patients, and explains the Scriptures, while they are

waiting to be attended to. Some of the missionaries do this work at times themselves. The lady workers find open doors on every hand. They are greatly interested and encouraged in their work, and they often lament that more workers cannot be sent into the field. At home the interest in this Zenana Mission has been growing rapidly of late, and last year the amount received by subscription was £2,117, from more than 160 auxiliaries, besides £211 of interest on invested funds.

SUSAN E. PARK,
(for Secretaries).

SUMMARY.

Annual Income, £2,328.

Field of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.	Native Workers.	Adhe- rents.*	Schools.	Scho- lars.	Native Contribu- tions.†
			Female.	Female. about				
India .	1874	6	8	12	...	14	800	...

* See the Tabulated Return of the Foreign Mission of the Irish Presbyterian Church, p. 135.

† Patients frequently give fees at the Dispensary.

WOMEN'S MISSIONARY ASSOCIATION OF THE PRESBYTERIAN CHURCH OF ENGLAND.

ESTABLISHED 1878.

THE work done by this Association has been the training of native Bible-women, evangelistic visits to the country districts, Bible classes, girls' schools, visits to the women in the hospitals and in their homes, the preparation and distribution of Gospel leaflets in Chinese.

In CHINA there are five stations : Swatow, Amoy, Formosa, Hak-ka country, and Singapore.

In INDIA the station is Rampor Bauleah.

The women's Mission work of the English Presbyterian Church began in 1878, Miss Ricketts being the first to go to China.

M. J. STEVENSON,
Honorary Secretary.

SUMMARY.

Income for 1887, £2,356 9s. 10d.

Fields of Labour.	Entered A.D.	No. of Sta- tions.	Foreign Workers.	Native Workers.	Schools.	Scholars.
China	1878	5	Female. 10	Female. 7	4	120
India	1878	1	3	1	1	35
Total . . .	...	6	13	8	5	155

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.

ESTABLISHED 1880.

THE Society was formed in 1880 by a separation from the Indian Female Normal School and Instruction Society. It works in close co-operation with the Church Missionary Society. On its formation it took over 31 European missionaries in 17 stations, and at the close of its seventh year had 88 lady missionaries, 49 assistant missionaries, and 396 Bible-women and native teachers in 42 stations.

In 1883 work was commenced in China, and in 1885 in Japan; in both instances at the earnest appeal of the Church Missionary Conferences.

Its present fields are INDIA, CHINA and JAPAN, as shown in the following summary.

Access to the women in India has been greatly enlarged of late years, and a much more general desire for education has been evinced. The women are much more ready to hear, and in the medical part of the work there has been great encouragement. The village Missions, which have been largely increased since 1881, present a very encouraging field of labour also. In China and Japan as yet there has been merely a beginning, but the work is very promising.

G. R. S. BLACK, *Secretary.*

SUMMARY.

English Income for 1887, 8, £23,268 9s. 6d. ; in the Field, £4,600.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.	Native Workers.	Schools.	Scholars.	Local Contributions and Fees.
			Female.	Female.			
North India .	1880	10	51	136	41	1,615	£2,100
Punjab . .	1880	15	44	95	60	1,238	1,800
South India .	1880	15	37	165	46	2,689	700
Japan. . .	1885	1	2	...	...	...	...
China. . .	1883	1	3	...	...	...	...
Totals .	...	42	137	396	137	5,542	£4,600

2,364 Zenanas were under visitation, and 2,187 pupils regularly taught in them.

ZENANA MEDICAL COLLEGE.

ESTABLISHED IN LONDON, 1880.

THIS Institution is distinctly unsectarian. Its object is to train Christian women to be medical missionaries, that they may in that capacity lead to Christ, and may supply the medical attendance so urgently needed by the many millions of women and children of the East, to whom at present there is no adequate way of ministering.

The course of study occupies the entire period of two years, with only short intervals of rest at Christmas, Easter, and Midsummer. It is thus practically equal to four winter courses of the ordinary medical curriculum. Board, residence, and medical instruction are provided at a fixed charge. At the close of the two years the students are examined by a Board composed of medical men other than the lecturers, and those who pass the examination receive the Society's diploma.

During their course the students have access to several hospitals, especially to the Hospital for Sick Women and Children, S.W., where they are also taught to be dispensers. Besides attending lectures on midwifery, they attend cases in the neighbourhood under the supervision of the physician in charge.

The lecturers and examiners give their services gratuitously.

The ladies who have finished their College course have all been sent out to India, China, Ceylon, Syria, Africa, or elsewhere, by the various Missionary Societies. Some missionaries at home on furlough have entered as students, devoting as much of their leave as possible to acquiring a practical knowledge of medicine.

The Society is already the parent of medical missionary schools abroad, the pupils in their respective stations having commenced classes or schools of instruction for the natives, so that the taught, like the teachers, may go forth among the people as Christian medical missionaries.

That the Institution supplies a long-felt need is shown by the number of applications for admission, which have been far more than the Committee have been able to entertain. The income for 1887, from donations and subscriptions, was £638 1s. 7d.; from students' payments and a small investment, £527 9s. 2d.

G. DE G. GRIFFITH, M.D., *Hon. Sec.*

MISSIONARY SOCIETIES

ON THE

CONTINENT OF EUROPE.

* * The Societies enumerated in the following pages are the principal Protestant organizations on the Continent for the evangelization of the heathen. Others are also at work on different fields of labour.

THE MISSIONS OF THE CHURCH OF THE UNITAS
FRATRUM, OR UNITED BRETHREN, COM-
MONLY CALLED 'MORAVIAN MISSIONS.'

THIS community of Christians may fairly be regarded as pioneers in the work of Missions to the Heathen. Their work is largely carried on from this country; the LONDON ASSOCIATION in aid of the work having been formed in 1817. But the little colony of the renewed 'Unity of the Brethren at Herrnhut,' mainly consisting of poor exiles for conscience' sake from Bohemia and Moravia, began their missionary enterprise by sending two missionaries to the slaves of St. Thomas, in the Danish West Indies. These pioneers started on August 21st, 1732, and in the following January, two more went to Greenland, to help Hans Egede in his work. Like their predecessors, they travelled on foot to Copenhagen, with only a few shillings in their pockets, and thence they found a passage for their destination as Providence pointed out. They proved to be the forerunners of a goodly number animated with the like spirit of devotion and the one aim 'to win souls for Christ.' During the 155 years which have since elapsed, nearly 2300 missionary workers have gone forth from the home churches of the Unity, many from Great Britain and America, but the majority from the Continent.

In the first *nine* years, *eight* missions to heathen tribes were commenced, and *fifteen* years later the mission-fields were

¹ The name chosen (1457) by the original Taborite settlers at Kunwald, in the Barony of Senftenberg, was *Fratres Legis Christi* (Brethren of the Law of Christ). This was soon shortened to *The Brethren*. When the organisation of the Church was completed, 'Unitas Fratrum' (in Bohemian, *Jednota Bratrská*) became its official title, and to this day in Germany, Great Britain and North America, as formerly in Bohemia, Moravia and Poland, its members form the *Unity of the Brethren*, or the *Church of the United Brethren*.

The common misnomer *Moravians* arose out of the fact that the first refugees, who founded Herrnhut (1722), came from the 'hidden seed,' or remnant of the ancient Unity in Moravia, and not from Bohemia itself, whence many subsequently augmented the colony.

sixteen in number, bringing the glad tidings of salvation to Negroes, Hottentots, Eskimoes, Greenlanders and American Indians. In some instances these early efforts proved rather transitory Gospel testimony than settled missionary work, but the church is still occupying not a few of the fields of labour thus early taken possession of in the name of the Lord, as well as others since entered. In countries widely scattered over the face of the globe, stations have been founded, souls have been won for Christ, churches built up, schools established, and native-workers educated. In several of these lands the present congregations are descendants in the fourth or fifth generation from those who first received the Gospel. In more than one the enslaved have been prepared to receive and use aright the blessings of emancipation. By the blessing of the Lord the whole mission has prospered and grown. Seventy years ago the total membership of the congregations gathered from among the heathen was 30,000; now it is 83,000.

The following missionary efforts either proved ineffectual after one or more attempts, or had to be suspended after a longer trial:—Lapland (1734–1735); among the Samoyedes of North-west Siberia (1737–1741); West Africa, on the River Volta (1737–1771); Algiers (1740); Ceylon (1740–1766); among the Calmucks (1742–1823); Persia (1747–1748); Egypt and Abyssinia (1752–1783); and in the East Indies, Tranquebar, Serampore, and the Nicobar Islands (1759–1796). Missionaries were sent to China (1742), and to the Caucasus (1782), but either failed to reach the country or found no possibility of working there.

Among many pioneer missionaries worthy of special mention are the following:—Leonhard Dober and David Nitschmann, who in 1722 went to St. Thomas, as the first messengers of the Brethren's Church to the heathen; Matthew and Christian Stack and Frederick Boehnisch, the early workers in Greenland; George Schmidt, the first missionary to South Africa, 1736; Solomon Schumann, the 'apostle of the Arawack Indians' in Guiana; David Zeisberger, for sixty-three eventful years the leading spirit of the North American Indian Mission; Christian Erhardt, who laid down his life for Labrador in 1752; Jens Haven, fired by the tidings of Erhardt's death to begin a mission on that coast, which has lasted to this day—and many others of later date, including not a few natives, whose ardent

desire for the salvation of their countrymen made them true missionaries.

The present fields of the 'Moravian Missions' are :—

THE WEST INDIES. This field is now divided into two provinces :—

A. The *Eastern Province*, consisting of the work on the islands of St. Thomas (commenced in 1732), St. Jan (1754), St. Croix (1754), Antigua (1756), Barbados (1765), St. Kitts (1777), and Tobago (1790–1799, and renewed 1827).

B. The *Western Province*, consisting of the congregations in Jamaica (1754).

In spite of severe depression of the staple trade of the West Indian Islands, these churches are steadily endeavouring to attain to complete self-support, as a fourth Province of the Unity of the Brethren, independent of its mission administration. The last general Synod (Herrnhut, 1879) adopted decisive resolutions in this direction.

The present work in Demerara (1878), where a previous attempt lasted from 1835 to 1840, is carried on among emigrants from Barbados to British Guiana.

GREENLAND. Since 1733 the Danish and Moravian missionaries have worked side by side among the inhabitants of the West Coast, and both are at present specially concerned with measures for evangelizing the heathen on the East Coast.

NORTH AMERICAN INDIAN MISSION, a small remnant, among the Delawares and Cherokees of Canada and the United States, of long and arduous labours from 1734, among many tribes, some of which have quite died out.

SURINAM, OR DUTCH GUIANA. This work (commenced in 1735) now includes missions to—(1) the negroes (and also coolies and Chinese) of the capital and of the plantations; (2) the Bush negroes (Maroons) of the forests. A mission carried on from 1738 to 1816 among the Arawack Indians will also bear fruit for eternity.

SOUTH AFRICA. This extensive field (begun 1736–1744,

renewed 1792) has also been divided into a Western and an Eastern Province; the former embracing the older stations among the Hottentots of the Cape Colony, the latter, those in Kaffraria.

Work among lepers was carried on by Moravian missionaries in the Government hospital, first at Hemel en Aarde, and then on Robben Island, from 1823 to 1867, when a chaplain of the English Church was appointed. Just at this time the Lord opened another sphere of similar usefulness in a *Leper Home at Jerusalem*, founded by a Christian Baroness. From its commencement the missionaries for the hospital have been supplied by the Moravian Church, and in 1880 the institution passed into the hands of its Directing Board. In the new building, opened April, 1887, five Christian workers minister to about twenty-five sufferers from that terrible disease.

LABRADOR. One of the most remarkable features of this mission (commenced in 1771) is the preservation of the ships successively employed in its special service. For 118 years the annual voyage, upon which so much depends for the missionaries on those dreary Northern shores, has been safely accomplished through the goodness of the Lord.

MOSQUITO COAST. A mission has been carried on since 1848 among Indians and Creoles in the Moskito Indian Territory, Central America. There are no roads in this Territory, and it has lately been decided to secure a new sloop or schooner for service in the mission, as the open sea, the lagoons, and the rivers are almost the only means of communication between the scattered stations where the missionaries live. Other vessels have been in use from time to time, but the best of them had in some places to anchor miles from the shore, owing to the shallowness of the water, and she was quite unable to traverse any of the lagoons.

AUSTRALIA. Fruitless attempts from 1850 to 1856, to found a mission among the Aborigines of Victoria, have been succeeded by more permanent work on two native reserves in that colony. Whilst the Moravian Church supplies the men,

Christians of other denominations in Australia mainly provide for the support of the stations.

TIBET. The mission (commenced in Central Asia in 1853) may be viewed as the outcome of a century's longings and endeavours to convey the Gospel to the Mongolian race. If the goal could not be reached through Russian territory, might not British India afford a way to it? In this hope two missionaries set out in 1853, but after long journeyings found it impossible to get a foothold in Mongolia proper, or Chinese Tibet. They therefore began Christian work among the Tibetan Buddhists of the Himalayan border provinces of India. Recent years have witnessed a northward advance to Leh, in the territory of the Maharajah of Kashmir.

ALASKA is the scene of the latest missionary enterprise of the *Unitas Fratrum*. It was commenced in 1885, and is directed to the Eskimoes of the North-West. The last report from this field says :—

‘These are small signs of progress in our real work, but they comfort us when we are discouraged at our seeming inactivity in sowing the seeds of salvation by preaching. At present the lessons are drawn more from our daily lives than from our precepts. We are still very deficient in the language, but we can see that we are making rapid progress; we are able to express a few of the principles of Christ’s kingdom, and although they are hardly grasped, yet we believe that these shadows of things to come are held tenaciously by those who have heard and long for them.’

* * *For Summary see next page.*

SUMMARY.—'MORAVIAN' MISSIONS.

Annual Income,* £19,069 7s.

Fields of Labour.	Entered, A.D.	No. of Sta- tions.	Foreign Workers.		Native Workers.		Adherents.	Com- muni- cants.	Day Schools.	Day Scholars.	Native Contribu- tions,†.
			Ordained.	Female.	Ordained.	Female.					£ s. d.
Greenland	1733	6	8	1	...	10	1,551	757	28	372	9 5 0
Labrador	1771	6	14	18	...	39	1,242	472	6	218	17 12 10
Alaska	1885	2	2	...	...	...	...	...	1	12	...
N. American Indians	1734	3	4	3	...	...	225	80	1	17	...
Jamaica	1754	19	13	12	6	108	15,653	5,547	65	5,782	34 16 3
St. Thomas	1732	3	1	1	1	17	1,503	893	4	375	...
St. Jan.	...	2	...	...	...	11	766	359	3	111	...
St. Croix	1740	3	2	...	1	40	2,159	1,300	...	...	4 0 0
St. Antigua	1765	9	6	6	3	75	7,582	3,493	12	1,766	7 11 8
St. Kitts	1777	4	2	1	2	34	4,079	1,509	7	862	...
Barbados	1765	4	2	2	1	22	3,183	1,554	17	2,062	7 9 0
Tobago	1790	3	2	2	...	33	2,744	1,124	5	437	5 0 0
Demerara	1878	2	...	...	1	24	641	331	2	188	...
Mosquito Coast	1848	10	8	8	2	19	3,148	385	10	483	...
Surinam	1735	18	30	34	...	196	26,103	8,393	16	2,026	41 12 9
South Africa	1736	19	28	28	3	204	12,308	3,034	28	2,631	...
Australia	1849	2	3	3	...	...	123	40	2	37	...
Himalayas or Tibet.	1851	3	5	5	...	...	42	12	3	40	...
Totals		118	130	136	21	945	83,052	29,283	210	17,419	142 17 6

* The entire annual cost of the Mission is about £50,000. Of this, the sum above given is that raised from home sources; the balance comprises the contributions of Native Churches, Government Grants for Schools, Interest of Endowment-funds, and the proceeds of Industrial enterprises carried on for the benefit of the Mission, and the elevation of the native populations.

† These items do not include either the regular church contributions from natives, or the sums raised, and the free labour given, for special efforts, such as repairing or rebuilding their own churches or schools. They are simply free-will offerings to the General Missionary fund.

GERMAN MISSIONARY SOCIETIES.

I.—THE BASEL EVANGELICAL MISSIONARY SOCIETY.

THIS missionary organization was founded 1815 by some German and Swiss members of the 'Christian Society,' established during the last century. Their intention was at first only to educate young men for the service of Dutch and English Missionary Societies. Most of them entered in the service of the Church Missionary Society (Häberlin, Leupolt, Gobat, Weitbrecht, Schön, Kölle, Krapff, Rebmann, Pfander, etc., etc.). Christian people belonging to the established churches—Reformed as well as Lutheran or 'united' churches—in South Germany and Switzerland, concur in supporting the Basel missionary work. The leading committee consists of about twelve members residing at Basel, and they complete their number by co-optation. The directors of the mission-school, as well as of the whole mission work, were the following:—Revs. Ch. J. Blumhardt, 1816–38; W. Hoffman, till 1849; F. Fosenhaus, till 1879; O. Schott, till 1884; Th. Ohler; all together previously clergymen in the kingdom of Wurttemberg.

In 1821 the Society entered on mission work of their own in SOUTH RUSSIA. This Mission was destroyed 1835 by an ukase of the Russian Emperor. The other mission, early undertaken (1827) in Liberia, had to be discontinued 1831. Now we have four other fields for mission work. The average number of students in the house at Basel is eighty.

In all our fields our work is firstly preaching. In INDIA we have a mission press and a book-shop, at Mangalore, for spreading Christian knowledge. In the districts of South Canara and Malabar there are industrial establishments (tile-works, weaving establishment, etc.), mainly conducted by church members and

catechumens, but not excluding heathens. Lower and high schools are established for heathen youth. On the GOLD COAST there is a workshop for carpenter's and locksmith's work ; and in India (Mangalore and Calicut), as well as on the Gold Coast, there are mercantile establishments. These industrial and mercantile establishments together are conducted by the 'Mercantile Society for the Basel Mission,' co-operating on their own account with the Mission Committee, and controlled by the Committee of the Mission. This Mercantile Society was founded 1859.

On the Gold Coast are two ordained European medical missionaries ; at Calicut (India) there is one ordained European medical missionary. The first medical missionary was sent on the mission-field 1885.

Of course, in all our mission-fields we endeavour much to establish and to sustain schools for heathen and for the native Christians. A mission school was consequently opened on August the 26th, 1816, with seven pupils, under the direction of Rev. Chr. G. Blumhardt (died 1838). This important work has, by the grace of God, ever since been carried on with increasing success. Up to the present time more than 1200 young men, chiefly from Southern Germany and Switzerland, have been admitted into the Basel mission-house, about 800 of whom have been sent out, either as missionaries to the heathen or as pastors to German congregations in Russia, North America, Brazil, and Australia.

We now carry on our work in the EAST INDIES at South Canara, North Canara, South Mahratta, Malabar, Milagiri, and Coorg. The languages used in our Indian churches and schools are:—Canarese, Tulu, Malayalam. The Holy Bible, catechism, hymn-book, and many other tracts and books are translated (or written) by our missionaries for the natives speaking these languages.

In CHINA we work among the *Hakka*, in the province of Canton. In our schools not only the Chinese style, but also romanized writing in Hakka dialect is taught.

On the GOLD COAST two languages, the Akra (Gâ =) language, and the Ashantee (Twi =) language, were first reduced

to writing by our missionaries. The Bible and other religious books have now been translated in these languages.

At CAMEROONS and VICTORIA we have taken over (from the 1st of January, 1887) the work of the London Baptist Missionary Society, the colony having been annexed to the German Empire.

Among the pioneers of the Mission in its several fields may be mentioned the following :—

The Rev. Samuel Hebich (born 1803, died 1868) was one of the three first missionaries in 1834, sent together from Basel to East India. He worked with visible and great success (till 1859) among heathen and among English residents in India.

The Rev. Andreas Riis (born 1804, died 1854), sent from Basel to the Gold Coast 1851, was the only one in the early time of this Mission who could live in that unhealthy country till 1845. He worked there almost alone all this time. The missionaries sent to the Gold Coast before him and with him had rapidly succumbed to fever, and the Home Committee could not fill up the vacancies.

The Rev. Richd. Lechler (born 1824), and the Rev. Hamberg, were sent to China in 1846. Hamberg died at Hong Kong in 1854. Lechler returned home (for the third time) in 1886, and he is ready to go out for China in the next year for the fourth time with his wife.

** * For Summary see next page.*

SUMMARY.—BASEL EVANGELICAL MISSIONARY SOCIETY.

Annual Income, £36,000.

Fields of Labour.	Entered, A.D.	No. of Sta- tions.	Foreign Workers.			Native Workers.			Adherents.	Com- muni- cants.	Schools.	Scholars.	Native Contribu- tions,
			Or- dained.	Lay.	Female. *	Or- dained.	Lay Cate- chists and Teachers.	Female.					
EAST INDIA (Malabar, Canara, South Mahratta)	1834	23	52	18	56	16	284	47	9,250	4,694	98	4,728	£ 174
CHINA (Province of Can- ton, Hong Kong)	1846	10	14	...	10	7	66	4	3,209	1,808	31	598	120 (about)
GOLD COAST (West Africa)	1858	9	20	12	17	19	116	16	7,529	2,995	78	2,160	484
CAMEROONS AND VICTORIA (West Africa)	1887	2	3	1	2	2	...	...	...	...	...	...	...
Totals. . . .	. . .	44	89	31	85	44	466	67	19,988	9,497	207	7,486	£778

* Including the wives of the Missionaries.

II.—THE BERLIN SOCIETY FOR CARRYING ON EVANGELICAL MISSIONS AMONG THE HEATHEN.

THE Society was founded in 1827, amalgamating those existing in Berlin, Halle, among the Moravian Brethren, and at Basel. Since 1829 it has trained, and since 1834 it has sent out its own missionaries. Their first mission-fields were SOUTH AFRICA, EAST INDIES, and MAURITIUS, of which, however, the two latter were soon given up. The CENTRAL AFRICAN field of labour was only extended the more, and at this time embraces six superintendents' circuits, with forty-six ordained missionaries, and forty-seven stations.

To the Central African field since 1883 has been added CHINA, where the Society now supports three chief stations, besides a fair number of secondary stations.

The first missionaries were Gebel, Kraut, Lange, Wursis, Radloff; of whom Rev. W. Radloff still lives as the honoured head of the Society, a retired missionary in Orange Free State.

The six Superintendencies include—

	Stations.	Baptized.	Communicants.
1. Cape Colony ..	8	4192	1920
2 British Kaffreland	5	770	348
3 Orange Free State	6	2644	1264
4 South Transvaal ..	12	7183	3438
5 North Transvaal ..	11	1862	801
6 Natal	6	1313	623

Each superintendent possesses a synod to advise and assist in the several departments of the work. The synods are called together once a year. In the intervals the synod is represented by one superintendent and two educated delegates.

While the Kafirs show themselves rather hard against the evangelists, the Basutos are impressionable and clever, and number among their ranks many martyrs and very able native assistants, who owe their training in part to our two educational institutes in Botshabel and Mphomé.

D. WANGEMANN,
Secretary.

* * *For Summary see next page.*

SUMMARY,
BERLIN MISSIONARY SOCIETY.
Annual Income, about £50,000.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.			Native Workers.	
			Or- dained.	Lay.	Fe- male.	Or- dained.	Lay.
South Africa .	1834	{ 47 Princi- pal Stations 70 Sub- Stations 132 Preach- ing Places }	46	10	...	2	497
China	1883		4	...	3	3	35
Totals . .			50	10	3	5	532

Fields of Labour.	Adherents.	Communi- cants.	Schools.	Scholars.	Native Contributions.
South Africa . .	17,764	8,400	about 60	3,377	£ 4,338
China	980	446	...	...	...
Totals . .	18,744	8,846	60	3,377	4,338

III.—THE RHENISH MISSIONARY SOCIETY.

THE Rhenish Missionary Society at Barmen was founded in 1828, being a confederation of four small societies, which had existed for some time. By-and-by a considerable number of auxiliaries joined it, most of them in the north-western part of Germany, partly Lutheran, partly Reformed, so that its confessional character is that of the so-called 'Confederative Union.'

It has sent out missionaries to South Africa, Dutch India, China, and German New Guinea. In SOUTH AFRICA they entered the western part of Cape Colony in 1829, Great Namaqua and Damaraland in 1842. In DUTCH INDIA they went to Borneo in 1834, to Sumatra in 1860, to Nias in 1866.

(Continued on p. 240.)

SUMMARY.—RHENISH MISSIONARY SOCIETY.

Annual Income, £17,700.

Fields of Labour.	Entered, A.D.	No. of Sta- tions.	Foreign Workers.		Native Workers.		Adherents.	Com- muni- cants.	Schools.	Scholars.	Native Contrib- utions.
			Ordained.	Lay.	Female.	Ordained.	Lay.	Female.			
Cape Colony . . .	1829	11	15	1	14	...	75	24	11	2,424	{ Self-sup- porting.
Great Namaqualand	1842	9	9	...	7	...	31	...	9	704	£ s. d. 238 10 0
Damaraland . . .	1843	7	8	...	7	...	33	...	6	430	95 2 1
Sumatra	1860	14	16	...	13	3	203	...	50	1,323	318 6 0
Borneo	1834	6	9	...	6	...	25	...	7	444	23 0 0
Nias	1866	3	4	...	4	...	10	...	3	44	...
China	1846	3	4	...	2	1	9	...	2	35	5 0 0
New Guinea . . .	1887	...	3	...	1	...	...	...	...	...	...
Totals.	. . .	53	68	1	54	4	386	24	88	5,374	679 18 1

To CHINA (Canton) they went in 1846, to German NEW GUINEA in 1887. It is remarkable that of the first pioneers sent to the Cape in 1829, two are still living.

Within the Cape Colony there are now eleven churches, all but one of them self-supporting, but under European pastors. In Great Namaqua and Damaraland, which lately have become German territory, the work has been greatly hindered by the scantiness of the nomadic population, and especially by incessant wars. Amongst the Dyaks of South-East Borneo the missionaries have met with unusual difficulties and hardships. In 1859 this whole mission was upset by a political insurrection and several of the missionaries were killed; it has, however, since begun again with better results. Amongst the Battas of Sumatra the work has been very prospering, and is still advancing satisfactorily. In the small island of Nias a good and very promising beginning has been made. The history of our little Chinese mission has been full of failures and discouragements, but gives signs of a better future. In German New Guinea the work is only just begun; the first station has not yet been founded.

IV.—GOSSNER'S MISSIONARY SOCIETY, BERLIN.

Gossner's Mission Society was founded in 1831 by the late venerable Gossner himself, formerly priest of the Roman Catholic Church, then evangelical Lutheran pastor at the Bethlehem Church in Berlin.

It was in 1838 when Gossner's first missionaries arrived at Calcutta. A rich and self-supporting missionary in India, the Rev. Mr. Start, took them with him to Patna, where they formed a sort of colony, trying to maintain themselves by manual labour; but, finding out gradually the impracticability of this arrangement, they separated and went to different places.

In 1845 Gossner sent missionaries to the aboriginal tribes of the Kôls, in the district of Chotâ Nagpore proper, Bengal Presidency. The first baptisms amongst these hill tribes took place in 1850, and large numbers have followed since. The

dissensions which occurred amongst the missionaries brought the Society for the Propagation of the Gospel into the field;¹ somewhat later followed Jesuits of the Romish Church. The founder of the Mission, Father Gossner, sent also a large number of missionaries to Australia and other parts of the world, all of whom had to provide for themselves.

Gossner's Mission occupies two fields of labour. One of them is situated in the GANGES VALLEY, amongst Hindoos and Musalmans, and has a station at each of the following towns:— 1. Grazipore (with Buxar) in the N.-W. Province; 2. Chupra; and 3. Muzufferpore (with Sooraspore and Durbhanga) in the Bengal Presidency. The other field is in the CHOTÂ NAGPORE Division, especially amongst the Kotarian tribes of the Mundas, Uraons, Sonthals, Bhumijas, Larkas, and Kharryas.

The first-named field was entered upon in 1840 by the missionaries as follows: Messrs. Holzenburg, Baumann, Rebson, Hernberg, Lihooison, Ziemann, Dr. Ribbentrop. The second field was entered upon by Messrs. Sonatz, Brandt, Janke, Batson, in 1845. The work amongst the Kôls is now-a-days undergoing great trials and troubles of a twofold kind. For one thing, the other Missions that have made their headquarters at the same principal places, or have placed agents where the labourers of Gossner's Mission are stationed, or where large numbers of the new converts live, are too frequently antagonistic or unfriendly. The other trouble is caused by an agitation of Christian and heathen Kôls in Chotâ Nagpore Proper, which resembles in some instances that in Ireland. It is their well-known land agitation. The Kôls are in general farmers, and as such first colonists of the district. Believing themselves to be the sole legitimate owners of the soil, and holding all Hindoo and Musalman landlords for intruders, they try to dispossess them and get them away from their villages. Its leaders, being Christians, issued an order to all Christians of the district some months ago not to attend Divine worship, either in churches or in chapels. A great many for a time obeyed this order, for fear of the leaders; but most of them are now returning.

Banchi, being the centre of Gossner's Kôl Mission, has large educational institutions. There is a large boarding-school for

¹ See p. 28.

Christian boys; a normal school for training schoolmasters and catechists; and two theological classes for preparing young Christians for the ministry. Besides these institutions a girls' boarding-school also is maintained there; and each of the other principal Mission stations in the Chotâ Nagpore Division is provided with boys' and girls' boarding-schools.

The Ghazipore station has an English high-school preparing young Christians, Hindoos, and Mussalmans for the University.

R. FRANZ, *Mission Inspector.*

SUMMARY.

Annual Income, £7,926.

Fields of Labour.	Entered A.D.	No. of Sta- tions.	Foreign Workers.		Native Workers.		
			Or- dained.	Lay.	Or- dained.	Lay.	Fe- males.
Chotâ Nagpore (Ben- gal Presidency), amongst the Kôls .	1845	8	13	4	16	235	22
Ganges Valley, amongst Hindoos and Musal- mans	1840	3	3	...	Not at hand.		
Totals in 1886 . .	...	11	16	4			

Fields of Labour.	Adherents.	Communi- cants.	Schools.	Scholars.	Native Con- tributions.	
Chotâ Nagpore (Ben- gal Presidency), amongst the Kôls .	32,747	11,954	80	1,769	£	8
Ganges Valley, amongst Hindoos and Musal- mans			Not at hand.		393	

V.—THE NORTH GERMAN MISSIONARY SOCIETY.

Founded at Hamburg ; now at Bremen.

IN 1836 some members of the Lutheran and the Reformed Church in North-West Germany united and formed this Society. Local associations in Mecklenburg, Schleswig-Holstein, Hanover, Hamburg, and Bremen elected a central committee, meeting at Hamburg. Strict Lutheran and Reformed pastors united in this work. Afterwards in North Germany, as alas ! everywhere else in Germany, religious people began to attach more importance to their own Church than to a Catholic Christianity, and many of the Lutherans separated and joined the Evangelical Society at Leipzig. Only the smaller number of them remained faithful to the North German Missionary Society, whose committee was moved from Hamburg to Bremen in 1851.

In the first fifteen years, when the Society was in its infancy, it began to work in three different places. In 1843 Valett was sent out to INDIA, and was joined in 1846 by Gröning and Heise. They had their station at Radschamnadri (Godaweri), among the Telugus. In 1848 this Mission was given over to a Lutheran Missionary Society in the United States of America. In 1844 Wohlers, Riemmschneider, Heine and Frost were sent to NEW ZEALAND. Later on they were followed by Völkner and Honoré and some lay helpers. Some of these returned. Völkner joined the Church Missionary Society, and was murdered by the Maoris. Wohlers and Reimmschneider worked among the Maoris during their whole lives, Reimmschneider at Taranaki, on the north island, and when he was obliged to leave on account of the Maori war, at Otago ; Wohlers at Ruapaki. Honoré was during the first years with Wohlers at Ruapaki ; later on he found his work on the south island. After the Maori war he was invited to come to the north island, where he still does the work of an Evangelist.

In 1847 the Society entered on a third field. Wolf, Bultmann, Flato and Graff left Hamburg in March 1847, for WEST AFRICA. They wished to begin at Corriseo mainland, but the French Government did not allow them. They returned to Akra, on the Gold Coast, and were advised and invited to begin, among the Eine people at Teki. When Wolf, in November 1847, settled at Teki, he was left alone. His three companions

had died. Six years later the missionaries were obliged to leave Teki and to begin at Keta (Quetta). Since then they have worked their way into the interior, step by step. From 1847 till December 1887, there have been sent out 114 men and women, of whom 57 died. For ten years, 1864-1874, war and war-cries disturbed the work. In 1869-1874, in the Ashantee war, the largest station, Ha, was entirely destroyed, and could not be restored till six years after. Another station, Angaha, was sadly devastated, and a third, Waya, the missionaries were obliged to leave for a year. All this time only small results were to be seen. But since the war the state of things is changed. In 1875, for the first time, a larger number of adults could be baptized. In December 1879, after thirty-three years' work, the Christian Church among the Einè negroes numbered only 202. In December 1866 there were 556 Christians. In the year 1880 alone 105 were baptized, and 94 catechumens were preparing for baptism at the end of the year. And those Christians live in thirty-three different places. In the valley of Teki, where in 1853 all that was left was the grave of a missionary and the grave of a missionary's child, there are now 167 Christians, in two different places, under the care of a native pastor and native teachers. After long waiting the Society begins to see some tokens of a harvest.

It needs not to be said that a good work has been done in translating the Bible in Einè (the whole New Testament and a number of the books of the Old Testament), and in writing Eine-books for the schools.

F. M. ZAHN, *Secretary*.

SUMMARY.

Annual Income, £4,250.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.		Adherents.	Communicants.	Schools.	Scholars.	Native Contributions.
			Ordained.	Lay.	Ordained.	Lay.					
New Zealand .	1842	1	1	...	...	...	...	...	...	..	...
Slave Coast } (Gold Coast). }	1847	2	8	2	1	23	556 ¹	325	12	109	£103 ²
Totals . .	...	3 ³	9	2	1	23	556	325	12	199	£103

¹ Baptized.

² Jubilee contribution in 1886.

³ Where Europeans live.

VI.—THE LEIPZIG EVANGELICAL LUTHERAN MISSIONARY SOCIETY.

Established at Dresden, 1836; transferred to Leipzig, 1849.

THE Leipzig Evangelical Lutheran Missionary Society was established at Dresden in 1836; its headquarters were transferred to Leipzig in 1849. It is supported by the Lutheran Churches in Germany, France, Sweden, Russia, and Austria. The first missionaries were sent to Australia in 1838, and afterwards some missionaries were sent to the Red Indians of North America; but both spheres of labour were soon given up, and SOUTH INDIA was chosen as the only Mission field of the Society, because the founders of it believed they had received a special call to re-enter into the field of blessed remembrance in the Tamil country, formerly occupied by the old Danish-Halle missionaries, all of whom had been Lutherans, sent out, mostly from Halle, under the authority of the 'Missionary Collegium' at Copenhagen.

The first missionary sent out to India by this Society was the Rev. H. Cordes (1841), who laboured at Tranquebar, in the Madras Presidency, 1841-1870, at first as assistant to the Danish chaplain, Rev. Mr. Knudsen, in the pastoral care of the small native congregation, which was the only survival of the once flourishing Danish-Halle Mission established at Tranquebar by Ziegerbalg and Plutzchan in 1706. In 1847 the whole property of this Mission was formally made over to the Leipzig Society, whose operations were gradually extended to most of the important places of the Tamil country. After Cordes 57 more missionaries were, successively until 1887, sent to this Mission field, who have occupied twenty-three stations, including Rangoon in Burmah. As the recent Tamil version of the Bible proved very deficient in faithfulness, the Leipzig Society has begun to reprint the older, but very excellent version of Fabricius (1791), and hopes to complete the new edition of it within a short time.

The first Tamil Synod held at Tanjore, June 1887, with the delegates of thirteen congregations, laid the foundation of an independent Tamil Lutheran Church,

SUMMARY : LEIPZIG SOCIETY.

Annual Income, £15,100.

Field of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.			Christians. ²	Schools.	Scholars.	Native Contributions.
			Or-dained.	Lay.	Or-dained.	Lay.	Female.				Rupees.
South India ¹	1841	23	22	2	12	188	23	14,014	149	3,653	4,527†

¹ Chiefly in the Tamil country; but including one station in Mysore and one station in Rangoon.

² The number of Communicants is not known, as we do not count the Communicants, but only those who from time to time actually partake of the Communion.

VII.—THE HERMANNSBURG LUTHERAN MISSION.

THE Hermannsburg Lutheran Mission was founded in 1849 by Pastor Ludwig Harms, in Hermannsburg. The first 12 missionaries were, after four years' preparation, sent out with 8 colonists in their own mission ship, *Candare*, to the Gallas. Repulsed there, they began their mission work in ZULULAND. From there the Mission extended itself among the BASUTO people, so that now the field of labour in South Africa is divided into two districts—Zulu district and Basuto district, both under one superintendent. In the Zulu war of 1879, the Mission lost in South Africa 13 stations, but these will now again be occupied by missionaries. In the year 1866, TELUGULAND was also taken in charge by Superintendent Melius, who, until his departure at the beginning of this year, has superintended the mission there with great faithfulness. In the same year, 1866, a station was also established in South Australia, but it had after some time to be given up. Not until 1875 could the work in CENTRAL AUSTRALIA, in New Hermannsburg, on the left bank of the Finke bed, be resumed. There the first heathen have been baptized this year. In NEW ZEALAND, which has been worked by 3 missionaries since 1876, the results are still less visible.

EGMONT HARMS, *Secretary.*

SUMMARY: HERMANNSBURG MISSION.

Income, 1886, £12,926 3s.

Fields of Labour.	Entered A.D.	No. of Sta- tions.	Foreign Work- ers.	Native Work- ers.	Adherents.	Com- muni- cants.	Schools.	Scholars.
			Or- dained.	Lay.				
Zululand .	1854	23	25	3	1,527	992	21	553
Basutoland .	1858	23	29	...	10,273	6,590	22	1,678
India . . .	1866	10	11	27	917	600	9	180
Australia .	1866	1	3	...	...	...	1	...
New Zealand	1876	3	3	...	...	...	...	...
Totals . .	...	60	71	30	12,717	8,182	53	2,411

DUTCH MISSIONARY SOCIETIES.

THE Dutch were among the first to attempt the evangelization of the subject races in their Colonies. As early as 1630 they had a congregation of native Christians at Pulicat, 25 miles north of Madras. In 1642, the Dutch, having expelled the Portuguese from the maritime districts of CEYLON, established the Reformed religion in that island, and required the conformity of the natives, as a qualification for civil employment. They also established schools, and published parts of Scripture in the Tamil and Singhalese languages. The result, however, of all this effort was the prevalence of a merely nominal Christianity; and when in 1795 the British became masters of the island, the great majority of the natives relapsed into idolatry or Buddhism.

In 1797 the NETHERLANDS MISSIONARY SOCIETY was founded, chiefly through the efforts of Dr. Van der Kemp, who derived the impulse to the work from the recently-formed Societies of Great Britain, going himself to Africa under the auspices of the London Missionary Society. The Netherlands Society has carried on its work in JAVA, AMBOVNA, and CELEBES, in which islands it reports 18 missionaries, 184 native workers, 136 schools, with more than 10,000 scholars, 90,000 adherents, and 20,000 communicants. Its income is about £7000.

The rationalistic character of the Society in recent years, however, has led to the origination of other Missions by the Evangelical Churches of Holland.

I.—THE DUTCH MISSIONARY SOCIETY.

Founded at Rotterdam, 1858.

THE Society consists of members who confess that the Lord Jesus Christ is their Saviour, who prove their profession by their life, and who refuse to co-operate with those who do not believe that Jesus is the Son of God.

The Dutch Missionary Society began its work on an unoccupied field among the Sundanese, a population of four millions in WESTERN JAVA.

The Society sent out its first three missionaries in 1863, who were soon followed by others. In November 1886 its fifteenth missionary left Holland to bring the Gospel to the Mohammedans. In the whole island of Java, and also in the Sunda districts, the prevailing religion is Mohammedanism, and the missionaries, like all others who labour among Mohammedans, meet with much opposition. At first it seemed to be a fruitless labour, but He who is the Mighty God has already opened the hearts of the Sundanese, so that the Sun of Righteousness has already shone into many of them.

At present 7 missionaries are working in 8 chief stations and 10 sub-stations, assisted by 24 Indian helpers. The number of members in all the congregations is 737. At some stations there are schools, the average attendance being 102. After labouring 29 years to make converts we cannot boast of great success or much fruit; however, we must not be disappointed by our small progress, but ought rather to rejoice at the blessings already received, and we go on believing in the great and rapid progress of the Kingdom of Jesus Christ throughout the whole island of Java.

After the foundation of the Society, it was a matter of prime importance that the Gospel should be translated into the vernacular. Mr. S. Coolsma, one of our missionaries, had already translated into that language the Gospels of St. Luke and St. John, and after some time he was appointed to the work of translating the entire New Testament.

The version was published in 1877, and soon a large impression was fully ready for sending abroad; and in 1886 the translation of the Old Testament was completed, also by Mr. Coolsman; but as some revision is necessary, it may not be published until 1889.

At present there are in the Sundanese language : a grammar and dictionary ; stories from the New Testament, with engravings ; a Confession (creed), and reading and ciphering books, and some volumes of a lighter kind.

The annual income of the Society is now between £3,000 and £4,000.

The experience of our Society in its general outlines is that of all our Societies ; it is no easy matter to continue our labour in God's vineyard always with high hope, for it seems at times as if all our work were in vain ; but we fear not, and are not dismayed, for the Lord will not fail nor forsake those who trust in Him.

B. J. GERRETSON, *Secretary.*

II.—THE DUTCH REFORMED MISSIONARY SOCIETY.

Founded at Amsterdam, 1859.

THIS Missionary Society was founded by the Rev. Dr. C. Schwartz, missionary of the Free Church of Scotland to the Jews in Amsterdam, and by other friends. Originally it was intended to form a Society for the propagation of the Gospel among the Jews living among the heathen and Mohammedans in the Dutch (Indian) colonies, and thus, through the mission to Israel, to reach the heathen and Mohammedans. The Government, however, out of deference to the Jews in Holland, refusing to recognize the proposed Society (as required by law, in order to give the Society legal standing), it was resolved to commence Mission work among the heathen and Mohammedans in the island of Java.

Immediate cause for this resolve was also the fact that the old Netherlands Missionary Society had become rationalistic in spirit and action, sending out decided rationalists as missionaries to the heathen and Mohammedans, and allowing rationalistic and so-called 'modern' advanced teaching in their Mission schools and churches. A number of supporters of that Society separated from it, now nearly thirty years ago, and founded two other Societies, the Utrecht Mission Society and the Netherlands Mission Society. But as neither of these new Societies, though founded on orthodox principles, had accepted

for their basis of teaching and operations the Confession of the Dutch Reformed Churches, the Dutch Reformed Mission Society was founded in 1859, to bring the Gospel to the heathen and Mohammedans in the Dutch East Indies, in conformity with the recognized standards of the Dutch Reformed Churches. The required legal recognition was procured in 1860.

This Society proceeds upon the principle that the *Churches*, not Societies, have to propagate the Gospel in heathen and Mohammedan lands, and to preach the Gospel to Israel; and that only where the Church neglects this duty and privilege, private members of the Church are called to engage in Mission work, but always striving to stir the Church up to her duty, and only so long till the Church takes up the work.

It is a hopeful fact that the Dutch Churches which return to the old Church standards take up also the work of Missions: *vide* the Mission of the Christian Reformed Church, and the action taken in the matter by the Churches which, in the present movement of Reformation in the Church of Holland, have separated themselves from the Synodical Organization of 1816. There is a prospect that the spiritual part of the Mission work now carried on by the Dutch Reformed Mission Society will ere long be taken over by the Dutch Reformed Churches *doleerende* (*ecclesiæ dolentes*), which broke with the State Synodical Organization of 1816, and returned to the standards and Church order of Dordrecht, 1618-19, and that the Society will chiefly or only busy itself with the material part of the Mission.

The Society labours in MIDDLE JAVA, in the Residencies, Bagelen, Banjoemas, Tegal, Pekalongan, and in Djokjakarta, lying between the Java sea and the Indian Ocean.

The chief station is Poerworedjo, where there is a flourishing Church, and connected with it a training school or institute for native Evangelists, preachers and teachers, under superintendents. Two missionaries labour here, of whom the senior, Brother Wilhelm, has in some measure the spiritual oversight of all the congregations and stations connected with the Society, and the junior missionary, Brother Zuidema, has the superintendence of the training institute and of the schools generally. A third European missionary is stationed at Banjoemas, where there is a church and school in fair condition. Tegal, till lately occupied by a European missionary, is at present vacant.

A great help to the Mission is a native Evangelist, Sadrach Socrapranata, a man of much influence among the Javanese in the Bagelen. It is intended to found also a medical mission in connection with the Society, and the first labourer to enter upon the work is now receiving the needful training at the Medical Mission Institute in London under Dr. Maxwell.

During the years 1878-84 the Society passed through a great struggle in financial and other matters. But since 1884 new strength has been gained, contributions come in freely, a heavy debt has been discharged, and altogether a blessed revival in the state of the Society has taken place. The Mission work itself in Java is flourishing.

The yearly income of the Society is about £1,100—in Holland not the small sum it seems in English money. Prayer-meetings are held in many congregations, at which collections are made on behalf of the Mission.

L. CACHET,
Foreign and Editorial Secretary.

SUMMARY.

Annual Income, about £1,100.

Fields of Labour.	Entered A.D.	No. of Sta- tions.	Foreign Workers.	Native Workers.	Ad- herents. ¹	Schools. ²	Native Contribu- tions. ³
			Ordained.	Lay.			
Bagelen . .	1869	17	2	14	2,141	...	...
Banjoemas .	1865	10	1	12	500	...	...
Tegal. . .	1860	2	Vacant.	...	160	...	...
Pekalongan .	...	7	...	6	573	...	...
Djokjokarta .	1884	4	{ Worked from Poer- woredjo	...	395	...	...
Totals . .	...	40	3	32	3,769	...	...

¹ These figures are approximate.

² There are in many places Government schools, but it is intended to provide at every Residency Christian tuition under the care of the Mission.

³ Native contributions cannot be stated with any claim to accuracy.

III.—THE UTRECHT MISSIONARY SOCIETY.

Founded 1859.

THIS Society, like the foregoing, was founded for the purpose of preaching the Gospel in the East Indian Colonies of the Dutch. After much deliberation the first Committee concluded to send their missionaries to the Dutch parts of NEW GUINEA; where the first missionaries, Brothers Van Hasselt and Otterspoor, arrived in 1863.

Christian workers, connected with Gossner's Mission at Berlin,¹ had already been pioneers of Christian enterprise in that island. Our present stations in New Guinea are Mansinano, Doneh, Andai, and Rhoon.

Our Mission at ALMAHERA was founded in 1865. There we have two stations, Duma and Soakonora. At Duma is a Christian village. This station gives us satisfaction and joy. Recently our Society proposed to begin a Mission in BOEROE, and sent out in 1884 Brother Hendriks to the station of Kawiri, where he is beginning his work with four native assistants.

A. A. LAVYEN, *Secretary*.

SUMMARY.

Annual Income, about £2,000.

Fields of Labour.	Entered A.D.	Foreign Workers.		Native Work- ers.	Ad- herents.	Com- muni- cants.	Schools.	Scho- lars. ²
		Or- dained.	Female.	Lay.				
NEW GUINEA :								
Mansinam .	1863	1	1	1	60	30	1	40
Doneh . .	1863	1	1	...	(³)	(³)	1	20
Andai . .	1865	1	1	1	30	12	1	15
Rhoon . .	1885	2	1	...	...	...	1	...
ALMAHERA :								
Duma . .	1865	1	1	...	100	40	1	40
Soakonora .	„	1	1	...	10	...	1	10
BOEROE :								
Kawiri . .	1884	1	1	4	250	(³)	1	...
Totals—8 stations .		8	7	6	450	82	7	?

¹ See p. 240.

² These numbers vary from time to time.

³ Numbers unknown.

IV.—THE MENNONITE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN THE DUTCH COLONIES.

Founded at Amsterdam, 1849.

THIS Society commenced its work in the island of JAVA, its first missionary being P. Jansz, now in the service of the British and Foreign Bible Society. His son and a colleague are now labouring at Mergaridja, an agricultural colony. A second station is in SUMATRA, at Pabante. H. Dirks was the first missionary.

SUMMARY.

Fields of Labour.	Foreign Workers.	Native Workers.	Adherents.	Schools.	Scholars.
	Ordained.	Ordained.			
Java	2	4	133	1	56
Sumatra	1	3	80	1	60
Totals	3	7	213	2	116

DANISH MISSIONARY SOCIETIES.

I.—THE DANISH GOVERNMENT MISSION TO GREENLAND.

Established 1721.

THE Dano-Norwegian Government opened in 1721 a Mission to GREENLAND, a land which had been unknown for some centuries, after the extermination of the Scandinavian settlers. The pioneer was a Norwegian clergyman, Hans Egede. The first station was Godthaab (1721), the others were Nepisene (1727-35), Christianshaab (1737, transferred to Claushavn 1752), Frederikshaab (1772), Sakobshavn (1779, for some years given up, but re-opened), Sydbay (1751, transferred to Amertlok, now called Holstensborg, 1759), Rittenbenk (1759-60), Sukkertoppen (1767), Omenak (1765, for a time given up, since 1818 again a station), Egedesminde (1769), Julianehaab (1779), Upernivik (1779-1789, 1825). It was with great hesitation that the Government decided to support Hans Egede in his noble undertaking to bring the Gospel to the descendants of his countrymen in Greenland—for he believed that they were still to be found there, but they were all killed by the Eskimos about 1700—and in 1731 it was decided that the enterprise should be given up, but on the instigation of Count Zinzendorf it was decided that it should be continued. During the eighteenth century new stations were established, but near its close (1792) five of the ten stations were discontinued. When the missionary spirit again began to be revived at the first quarter of this century, two of the old stations were re-opened. Of late years it has been difficult to find Danish clergymen willing to go to Greenland, and only three of the stations have Danish ministers. Three have native ministers, the first being ordained 1874. All Greenlanders in the Danish colonies are baptized either by the Danish missionaries or by the United Brethren. The Greenlanders on the eastern coast

are heathen, but the Danish Government intends to begin a Mission amongst them.

In 1844 two seminaries for native teachers were founded at Godthaab and Jakobshavn. In 1875 the last-named was united with the first. The teachers or catechists teach the children, hold short daily services, and sundry services at the many outposts, where only very few families live; a Scripture reader, male or female, does the work.

The present stations are Julianehaab, Godthaab, Holstensborg, Jakobshavn, Omanak, and Upernivik. As to spiritual condition the Greenland congregations can bear comparison with the congregations in Denmark; there is great desire for the Word of God, and the moral life of the Greenlanders is on the whole better than that of the Christians in Europe. Now, when native Greenlanders have been ordained, it is to be hoped that the native element will be developed to more self-reliance and firmness, and that no more Danish ministers, or perhaps only a Danish superintendent, will be needed.

J. VAHL, *Provost*.

SUMMARY.

Annual cost, £3,000.

Field of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.	Native Workers.			Adherents.	Communicants.	Schools.	Scholars.
			Or-dained.	Or-dained.	Lay.	Female.				
Greenland	1721	6	3	3	{ 87, and 35 Scrip- ture readers. }	{ 4 Scrip- ture readers. }	8,733	3,874	127 ¹	1,98

¹ In 127 places schools are held; in 38 of these, school buildings have been erected.

II.—THE DANISH MISSIONARY SOCIETY (Lutheran).

THE Society's Mission began in 1863, when the German missionary, Rev. C. Ochs, formerly of the Leipsic Mission, entered the Society's service and transferred to it his station at Pat-tambankim, in South Arcot. The first Danish missionary came out to him in 1865, and founded a station at Trikalore, South Arcot, in 1869. Our sphere of labour continues to be Eastern India: on the plains (two stations, Bethania and Siloam), in Madras, and among the Maleyah, on the Shervarry Hills.

At Siloam the work was nearly fruitless until a revival began at one of the neighbouring villages in 1880. Since that time the work has proceeded slowly. In 1885 and 1886 sixty converts were baptized at Bethania. All the converts are Pariahs, with the exception of a few families in one of the villages near Siloam. In Madras some twenty have been baptized, all belonging to various castes (only one Pariah boy from a ragged school). The missionaries have especially worked among educated Hindus and their families, visiting them in their homes. In 1886 open-air preaching was commenced, and has been carried on since that time. The most notable fruit of this preaching has been an active organized opposition from the Hindus. On the Shervarry Hills only a few Maleyah have been baptized. The people have sunk too deeply to be speedily raised. Of the coolies from the plains more have been won; but they are like rolling stones, they come and go.

W. HOLM, *Secretary*.

SUMMARY.

Annual Income, £2,577 7s. 7d.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.			Adherents. ¹	Com-muni-cants.	Schools.	Scholars.
			Or-dained.	Fe-male.	Or-dained.	Lay.	Fe-male.				
South Arcot .	1863	2	3	1	2	10	...	431	73	7	56
Madras . .	1878	1	1	...	1	1	1	20 (?)	4 (?)	...	...
Shervarry Hills . }	1883	1	1	...	...	4	...	67	26	3	36
Totals . .	...	4	5	1	3	15	1	515 (?)	103 (?)	7	82

¹ All of these are baptized.

MISSIONARY SOCIETIES IN SWEDEN AND FINLAND.

I.—THE SWEDISH EVANGELICAL NATIONAL SOCIETY. Extended to the Heathen 1862.

THE Evangelical National Society, established in 1856 for home Mission work in Sweden, undertook foreign missionary labour six years later.

The Mission work in EAST AFRICA was begun (1886) in Kunama, from which country the missionaries were driven away in 1869. Then stations in Mensa, Eilet, and Massawa were taken up instead, all of which have been given up. For the present the Society is in possession of four stations: M'Kullo (entered 1879), and Arkiko (1886) in the neighbourhood of Massawa, Djimma in the Galla country (1883), and Vitu (1887).

In 1877 the mission work in the Central Provinces of INDIA was begun, where in 1878 two stations were founded: Narsinghpur and Saugor. Betul (1880), with out-stations, Sittalseri (1885), and Nimpani (1886). The station in Chindvara was passed over to this Society by the Free Church of Scotland, 1886. The work in Africa is carried on by preaching of the Gospel and circulation of tracts, teaching in schools, medical mission, and teaching of trades. In India, by preaching, teaching in schools, distribution of tracts, and Zenana Mission work.

SUMMARY.

Annual Income, £8,800.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.			Native Workers.		Adherents.	Communicants.	Schools.	Scholars.
			Or-dained.	Lay.	Fe-male.	Lay.	Fe-male.				
East Africa .	1866	4	3	4	2	11	...	100	75	2	85
India, Central Provinces .}	1877	6	7	3	2	9	2	62	30	3	408
Totals . .	...	10	10	7	4	20	2	162	105	5	493

II.—THE FINLAND MISSIONARY SOCIETY.

THE Finland Missionary Society was formed on the 19th of January, 1859. In the month of September 1862, a seminary for training missionaries was opened. About six years later, in 1868, the first (seven ordained and two lay) missionaries were sent out. Since that time until now the Society has sent out seven more ordained missionaries and nine missionaries' wives; there are no other European female labourers.

Having stayed a year in the Herero country for the sake of learning African languages, the missionaries sent out in 1868 did not reach their destination in ONDONGA before the 9th of July, 1870, when missionary labour in that country was at once commenced.

In the year 1857 the tribe Ondonga in the Ovambo country was visited by the Rev. C. H. Hahn and the Rev. F. Rath, missionaries in the service of the Rhenish Missionary Society; nine years later, 1866, the Rev. Mr. Hahn made his second visit to the same country; at that time he was asked by the chiefs to send them missionaries. Having returned to his station he entered into negotiations with the Society as to sending missionaries to that country. These negotiations were regarded as an answer to prayer that the Lord might point out a country fitting for a Mission field.

Concerning the converts in Ondonga we have to report that the first one, a native girl, who had attended an invalided missionary on his return to Finland, was baptized here in the year 1876, and returned to her native country in 1879; at present she belongs to our native labourers there.

In Ondonga a certain number of young men applied for baptism in the year 1880, but finding out the chiefs' dislike to their intention, they went to a missionary station in the Herero country, and there four of them were baptized at the end of the year 1881. At the same time the chief of Ondonga became less suspicious of missionary labour, and others of the young men were baptized in January 1883. Since that time the work has continued without interruption, and the number of native Christians at Ondonga has risen to

between 150 and 160, nearly half this number having been baptized during the year 1887.

The climate of Ondonga is unhealthy, and the missionaries have suffered much from sickness, but still the Society can thankfully report that only one missionary and two missionaries' wives have died there during seventeen years. Four missionaries have returned home partially invalided, but they remain in the service of the Society. Two ordained and one lay missionary have left the Society owing to illness.

C. G. TOTTERMANN.

SUMMARY.

Annual Income, £2,350.¹

Field of Labour.	Entered A.D.	No. of Sta- tions.	Foreign Work- ers.	Native Workers.		Ad- herents.	Com- muni- cants.	Schools.	Scho- lars.
				Lay.	Fe- male.				
The Ondonga Tribe in the Ovambo coun- try, S.W. Africa)	July 1870 }	3	Or- dained. 6	3	1	{ 150 to 160	75 to 80	{ 3 for dif- ferent classes }	about 300

¹ Through the sale of missionary papers, periodicals, and pamphlets, the gross income is about £600 more.

MISSIONARY SOCIETIES IN FRANCE AND SWITZERLAND.

I.—THE PARIS SOCIETY FOR EVANGELICAL MISSIONS.

THIS Society was instituted at Paris in 1822. One of its earliest acts was the establishment of an institution for educating young men for missionary work; and pending the proper qualification of those who entered that institution active operations were not undertaken. In 1825 the Society

began to help in the missionary work of other Continental churches ; and four years later it sent three missionaries of its own, Messrs. Bisseux, Lemue, and Rolland, to South Africa.

M. Bisseux settled about 30 miles from Cape Town, in a colony consisting of descendants of French refugees, and their slaves ; but his brethren proceeded further inland, and commenced work among the various tribes of Bechuanaland.

Other missionaries followed, and various stations have been established from time to time.

The chief success of the Mission has been among the Basutos, more than 5,000 of whom have been brought to a knowledge of the Truth.

No statistics have been received from the Society, but from information published in 1886 we gather that 25 foreign and 70 native workers were in the field ; 30 boys' schools had been established, with an attendance of 2,180.

II.—MISSIONS OF THE FREE CHURCHES OF FRENCH SWITZERLAND.

IN the year 1874 the Synod of the Free Church of the Canton de Vaud resolved to create a Mission of its own, and accordingly two missionaries were sent to South Africa, where they found a Mission field in the TRANSVAAL Republic, among the *Gwamba* negroes. The Mission has now four stations, viz., three in the Transvaal territory (Elim—missionary, Aug. Jaques ; Valdezia, Shiluyane), and one on the eastern coast of Africa, near Lourenço Marquez (at Rikatla). One missionary (Ernest Creux, one of the pioneers in the work) is on leave in Europe after twelve years' work in Africa ; another has recently arrived in the Transvaal, and has not yet been appointed to a station. The first missionaries were Ernest Creux and Paul Berthoud. Two young candidates are ready for soon starting for Africa. All the missionaries are married. Beside them we have in Africa three European helpers and about fifteen native teachers, schoolmasters, and catechists.

The Mission, founded by the Free Church of the Canton de Vaud, is not a Society, but is church work, and was managed during nine years by a committee of five members elected by the Synod. Since the year 1883 the Free Churches of Neu-

chatel and Geneva have joined in a federation with the Free Church of the Canton de Vaud for the direction of the Mission, and the present name of the Mission has been adopted. The Mission Board is now composed of seven members elected by the Free Church of Vaud, three elected by the Free Church of Neuchatel, and two elected by the Free Church of Geneva. The President and Secretary reside at Lausanne. The three Churches supporting the Mission have together eighty pastoral charges, and about 10,000 members.

T. LEVESCHE, *Secretary.*

SUMMARY.

Annual Income, £2,400.

Field of Labour.	Entered A.D.	No. of Sta- tions.	Foreign Workers.			Native Work- ers.	Ad- herents.	Com- muni- cants.	Schools.	Scho- lars.
			Or- dained.	Lay.	Fe- male.					
Transvaal (South Africa)	1875	4	6	2	1	15	654	111	4	70

AMERICAN SOCIETIES.

* * The following pages enumerate principally those Societies which have sent Delegates to the London Missionary Conference of 1888. Besides these, there are several organizations, larger or smaller, having their headquarters in different States.

MISSIONARY SOCIETIES IN THE UNITED STATES.

I.—THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. Founded at Boston, Massachusetts, 1810.

THE American Board of Commissioners for Foreign Missions was the first Society in America to send missionaries to any foreign land. It was organized June 29, 1810, by the General Association of Congregational Ministers of Massachusetts, in view of the request of several young men who desired to be sent as missionaries to the heathen. The first of these young men, Adoniram Judson, Samuel Newell, Samuel Nott, Gordon Hall, and Luther Rice, with the wives of three of them, sailed for India in 1812. While on their way to India Mr. and Mrs. Judson and Mr. and Mrs. Rice changed their views on the subject of baptism, which event led to the formation of the American Baptist Missionary Union in 1814. The Board is now supported chiefly by Congregationalists, the Reformed (Dutch) Churches having withdrawn in 1857, and the Presbyterian Churches in 1871, from the belief that these Churches respectively could prosecute missionary work more vigorously under Boards of their own. On October 1, 1887, the American Board had sent out as missionaries 809 men, of whom 616 were ordained; these, with 1,136 women, 341 of whom were unmarried, make 1,945 missionaries and assistant missionaries who have been connected with the Board. Four hundred and one churches have been organized, and in these churches 101,402 communicants have been received. The receipts of the Board from the beginning have been £4,490,299.

In the early history of the Board much missionary work was done among the North American Indians, and several tribes were reached and Christianized by its missionaries. All work within the United States has now been turned over to other Societies. There are now under its charge twenty-two Missions, of which two are in INDIA (the Marathi, begun in 1812, the Madura, in 1834) and one in CEYLON, begun in 1816. The

Mission to the SANDWICH ISLANDS, begun in 1819, was greatly prospered, so that in 1853 these islands were regarded as virtually Christianized. In 1819 a Mission was begun in PALESTINE, which resulted in the formation of the Mission to the Nestorians in PERSIA, and to the Armenians and Greeks in TURKEY proper, which latter has now been divided into four Missions, including one in European Turkey and Bulgaria. The SYRIAN Mission, another off-shoot of the Mission to Palestine, also the Missions to Persia and SIAM, and at CAPE PALMAS—the last three begun in 1833—were transferred to the Presbyterian Board in 1871. The American Board has three Missions in AFRICA, namely, the Zulu in Natal, begun in 1835; the West Central African, begun in 1880; and the East Central African, near Inhambane, begun in 1883. There are at present four Missions in CHINA, the outgrowth of the work begun by Bridgman and Abeel in 1829. The present centres of work in China are Hong Kong, Foochow, Peking, Tientsin, Tungcho, Kalgan and Pao-ting-fu, in the province of Chili; also in Taiku, in the province of Schanse. The Amoy Mission in China and the Arcot Mission in India were transferred to the Reformed (Dutch) Church Board in 1857. The Mission of the American Board in JAPAN was begun in 1869, and that in Micronesia, in the Caroline, Gilbert, and Marshall islands in 1852. In Papal lands the Board has four Missions; two in MEXICO, one in SPAIN, and one in AUSTRIA, all of which were commenced in 1872.

These Missions of the Board are at the present time in a prosperous condition, although one of them, that in Micronesia, is in special peril by reason of the Spanish occupation of the Caroline Islands. Within the past year 44 new missionaries, 14 of them men, were sent forth, and nearly 3,000 persons became communicants in the Mission churches. The educational work undertaken is extensive, always having in view the preparation of an evangelical agency. In the 98 high schools, seminaries for theological training, and boarding schools for girls, there are about 6,000 pupils. Among these higher institutions may be mentioned: Central Turkey College, Aintab, established in 1875; Euphrates College, Harpoot, established in 1878; Anatolia College, Marsovan, established in 1885; Jaffna College, Ceylon, established in 1877; Kyoto Training School, Japan, established in 1875; North Pacific

[Continued on page 268.]

SUMMARY: AMERICAN BOARD OF FOREIGN MISSIONS.

Income, 1886-7, £135,914 = \$679,573.¹

Fields of Labour.	Entered, A.D.	No. of Stations.	Foreign Workers.			Native Workers.			Adherents.	Communi- cants.	Schools.	Scholars.	Native Contribu- tions.
			Ordained.	Lay.	Female.	Ordained.	Lay.	Female.					
Africa (3 Missions) .	1835	30	16	2	25	3	103	18	3,932	983	47	1,912	£ 215
Turkey (4 Missions) .	1819	313	57	4	102	61	265	206	47,620	9,171	419	16,998	9,600
India and Ceylon (3 Missions) . . . }	1813	378	29	1	38	45	658	240	37,032	6,172	401	16,566	2,300
China (4 Missions) .	1830	64	25	5	37	2	78	20	3,966	1,322	36	834	249
Japan (2 Missions) .	1869	110	24	5	45	25	15	...	21,130	4,226	6	1,060	1,315
Pacific Islands ² (2 Missions) . . . }	1852	46	8	1	13	12	43	...	10,624	5,312	48	3,052	850
Totals		941 ³	159	18	260 ⁴	148	1,162	482	124,304 ⁵	27,186	957	40,412	£14,529

¹ This sum includes the amount expended in Papal countries, Spain, Austria and Mexico.
² The statistics of the Micronesian Mission are here given, but not those of the Sandwich Islands, where the churches, having about 6,000 members, are independent.
³ Principal and subordinate.
⁴ Wives and 107 unmarried women.
⁵ Estimated as to some Missions.

Institute, Sandwich Islands, established in 1877; Constantinople Home, organized in 1870. Robert College at Constantinople is also an outgrowth of the missionary work of the Board.

Connected with the American Board are three WOMAN'S BOARDS of Missions, having their centres respectively at Boston, Chicago, and San Francisco. In the year 1886-87 these Boards contributed £29,706 for the support of female missionaries working under the general direction of the American Board.

E. E. STRONG,
Editor to the Board.

II.—THE AMERICAN BAPTIST MISSIONARY UNION.

THIS Society was organized in 1814, the immediate occasion being the changed views of Messrs. Judson and Rice on the question of baptism, as noted in the previous section. The Mission to BURMAH has consequently been the peculiar care of this Society. At the date of the last report the Burmese missionaries were distributed in fifteen principal stations, the principal centres being Rangoon, with a membership of 4,678, a theological seminary, and a Mission press; Toungoo, with 5,163 members; and Bassein, with 8,821. 'The country,' says the Society's Report, 'has been pacified, though in some portions an unsettled condition prevails. The towns are now safe, and the days of trial are presumably at an end. Two missionaries had died, and thirteen sailed for America. New fields are now open for the first time, and a great need for larger reinforcements exists.'

In ASSAM, where the Mission was begun in 1836, the jubilee celebration was held in December 1886. There are five principal stations, with a total membership of about 2,000.

An important Mission to the TELUGUS was commenced in 1840, and is now distributed over thirteen districts. The missionary band in this important field had during the year been diminished by seven missionaries and their wives. 'The field is of such proportions that it demanded reinforcement rather

than depletion.' At Ramapatam, in this district, there is a theological seminary.

A Mission to SIAM was commenced in 1833, and three missionaries are stationed at Bangkok, where there are 96 members. In CHINA (entered 1843) there is a large Mission at Swatow, with a membership of 1,006; and stations at Mun Keu Liang, Ningpo, Shashing, Hang Chow, and Kinhwa.

In JAPAN a Mission was begun in 1872. 'The time of harvest in Japan,' says the manager of the Society, 'is the present. The conditions for the progress of Christianity are most favourable. The converts number over 500. Christianity is taught willingly in the colleges and schools of the country.' There are five principal stations, Yokohama with 240 members, Tokio with 62, Sendal with 157, Kobé with 51, and Shimonoseki with 9.

In August of 1886, a remarkable movement took place upon THE CONGO, the people throwing away their idols and professing the religion of Christ. At Banza Mantake, over a thousand professed the Saviour. Here the first Christian Church in the Congo Free State was constituted, November 21, with 42 members. Great caution is observed in the administering of baptism. The number of baptisms in the Summary is 90, and this is the extent of the membership in the various charges.

From this great Missionary Society others have sprung. The SOUTHERN BAPTIST MISSIONARY CONVENTION separated from it in 1845 in the heat of the slavery agitation, and maintains missionaries in WESTERN AFRICA, at Lagos, Abbeokuta, and Ogbomoshaw. The Church membership in this field is 138, with 284 pupils in the schools, and a college for training teachers and evangelists, with 17 students.

In CHINA this Society distributes its forces in the North (Tung Chow and Whang Hien), the central district (Shanghai, Chin-kiang, Kwin-Sam, Soochow), and the south (Canton). The total Chinese membership in these churches is 677. In the Canton district are 25 native assistants and Bible-women, 15 schools, averaging 166 pupils. Dispensary work has been performed for 1,142 patients.

The Society also carries on Missions in Brazil and Mexico, also in Italy. Its expenditure for work among the heathen during the year 1886-7 was about £6,000. The income had been more than adequate to the expenditure.

Other Societies are the BAPTIST FOREIGN MISSIONARY CONVENTION OF THE UNITED STATES, organized December 1880, formed chiefly for the evangelization of Africa. The income is about £800; and the coloured Baptists of the West formed in 1873 a Missionary Convention of the Western States and Territories, also for Mission work in Africa. 'It is not impossible that a consolidation will be effected between this and other bodies of coloured Baptists in the country.'

Chiefly from American Baptist Year Book, 1888.

SUMMARY: AMERICAN BAPTIST MISSIONARY UNION.

Annual Income, £81,328.¹

Fields of Labour.	No. of Churches.	Foreign Workers.		Native Workers.		Baptisms. ²	Communicants.
		Male.	Female.	Or-dained.	Lay.		
BURMAH PROPER: .	18	11	32	11	48	157	1,596
Karens	477	18	31	95	329	1,564	24,079
Shans	2	4	5	3	3	8	53
Kachin	3	2	...	1	2	13	37
Chin	9	2	...	1	18	47	205
ASSAM:	17	9	...	2	11	14	934
Caro	9	4	...	4	10	111	917
Naga	4	10	...	...	2	2	71
INDIA:—Telugu .	51	17	20	52	114	1,060	27,487
China	18	12	17	8	41	77	1,516
Japan	13	7	13	3	19	142	519
Africa	2	21	11	...	7	90	90
Totals	623	117	129	180	604	3,285	57,504

¹ Including the amount expended on Europe (about £5,000).

² These are baptisms 'on a profession of faith in Christ' during the last reported year.

III.—THE BOARD OF MISSIONS OF THE CUMBERLAND PRESBYTERIAN CHURCH.

Founded 1818.

EARLY in the history of the Cumberland Presbyterian Church, in the year 1818, the presbytery of Elk, in the State of Tennessee, United States of America, sent out evangelists among the American Indians. The effort resulted in the opening, in the year 1820, of a Mission among the Chickasaw Indians, with the Rev. Robert Bell and wife as the missionaries, this being the first foreign Mission of the Church (work among the Indians being then regarded as foreign). The work has ever continued with marked success. The first General Board of the Church was chartered by the General Assembly in 1845. The present Board is the (not immediate) successor of this first organization, and has charge of both the foreign and home work of the Church. The first distinctively foreign work of the Church was the sending of the Rev. Edmund Weir, a coloured man, to Liberia in 1857. He served in this field about ten years. In 1860 a work was undertaken in Turkey, the Rev. J. C. Armstrong being sent to that field. The civil war in the United States coming on before this Mission was fairly started so interrupted the work of the Church at home that it was found necessary to recall this missionary. In 1873 the Rev. S. T. Anderson was commissioned a missionary to South America. He laboured for several years chiefly on the Island of Trinidad. In later years, except a large and growing work among the American Indians, the foreign work has been confined to JAPAN (entered January 1877) and MEXICO (entered February 1886).

In Japan the Rev. J. B. Hail and wife, the first missionaries, arrived in January 1877, and have been followed by others, including female missionaries sent out by the Woman's Board, which was organized in 1880. One ordained minister with his wife and three other unmarried women have since been sent to this field.

Japan and Mexico are the only fields now occupied by the Cumberland Presbyterian Church outside of the United States. The work in Japan has been blessed with remarkable success from the beginning, and its demands are now rapidly out-growing the ability of the limited force in the field to meet them. Other

earnest workers, both men and women, are preparing to enter the field, and prospects are favourable to very large harvesting to be gathered to the honour of the Lord.

The Mexico work has been but just begun, with Aguascalientes as the principal station, and preparations are being made to establish an out-station at Lagos. A good property has been purchased at Aguascalientes, and is being fitted up for church and school purposes.

J. L. SECOR,
Corresponding Secretary.

SUMMARY: CUMBERLAND PRESBYTERIAN CHURCH.

Annual Income, £2,717.

Field of Labour.	Entered A.D.	No. of Stations.	Foreign Workers, ¹		Native Workers.	Adherents.	Communicants.	Schools.	Scholars.	Native Contributions.
			Or-dained.	Female,						
Japan . .	1877	2	3	7	12	900	275	2	225	£20

¹ There are two ordained missionaries and one female worker in Mexico.

IV.—THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

THIS Society was organized at a meeting of the General Convention held in Philadelphia, in October 1821, and on the 23rd of May, 1822, Mr. Ephraim Bacon and his wife were appointed as catechists and teachers, to work in the newly-formed colony of LIBERIA, on the western coast of Africa, that being the first foreign Mission designated by the Society.

Five years, however, elapsed, during which time no opportunity presented itself for Mr. Bacon to go to Africa; the Colonization Society, from some motive connected with the internal affairs of their colony at that period, having refused to allow Mr. Bacon's family and the goods procured for the

Mission a passage in their vessels), and the opening of the Mission was temporarily abandoned. In February 1828, the Rev. Jacob Oson (coloured), of Connecticut, was appointed a missionary to Liberia; but before the time of sailing arrived he was removed by death, and the work was again suspended. In 1830, three members of the African Mission School at Hartford, Conn., made application to be sent as missionaries to Africa. Two were ordained by Bishop Brownell, in Christ Church, Hartford; one was appointed as catechist; but for some unexplained reason they did not proceed to their contemplated field of labour.

The record of the next four years presents only a succession of futile appeals for labourers in the African field. In 1835 Mr. James M. Thompson and wife (coloured), then resident in Liberia, were appointed to the charge of a Mission school which was established at MOUNT VAUGHAN, near Cape Palmas, on a tract of ten acres of land granted by the Colonization Society. In March 1836, Mr. Thompson commenced the work of instruction with five boys and two girls. In the same month, the first contribution—two hundred dollars—was received from the *New York Female Society for the Promotion of Schools in Africa*, and applied toward the support of Mrs. Thompson, who remained as teacher in the Mission after her husband's death in 1838. In the following month the *Young Men's Auxiliary Education and Missionary Society of New York* contributed two hundred dollars toward the support of a missionary in Africa, and pledged the annual sum of five hundred dollars for that object. In August the Rev. Launcelot B. Minor and the Rev. John Payne, of the Diocese of Virginia, and the Rev. Thomas S. Savage, M.D., of the Diocese of Connecticut, were appointed as missionaries to Cape Palmas. The Rev. J. Payne continued his devoted labours for fourteen years, amid much trouble, arising from the attack of hostile neighbouring tribes, as well as from the illness and death of faithful labourers. At the end of 1847 Mr. Payne was left the only ordained labourer in the field. Four years later he was consecrated Missionary Bishop to Cape Palmas and parts adjacent. In his address on the occasion, he thus summed up the work of the previous years:—

‘Four distinct stations in sufficient proximity for mutual sympathy and relief, have, it is hoped, been firmly established, three of them being

amongst natives, and one of them in the Maryland Colony at Cape Palmas. At these several stations the usual moral machinery of Christianity is and has been for some years in continuous and efficient operation. One permanent stone church building is nearly completed; another has been commenced; regular congregations, varying from 50 to 300, have been gathered; pastoral and missionary efforts have brought the Gospel in contact with the minds of 30,000 heathen; boarding and day-schools have been maintained, in which about 1,000 native and colonist scholars have received, to a greater or less extent, a Christian education. A native language has been reduced to writing; services are held in it. Spelling-books, reading-books, portions of the Liturgy and of the Scriptures have been translated, and many children and youths taught to read them.

‘The direct spiritual effects of missionary labour upon the heathen are manifest. The popular faith in idolatry is widely shaken. I have myself burned up a wheelbarrow-load of idols, or gree-grees, at one time. Many use gree-grees only from custom and a fear of exciting observation or remark, not from faith in their efficacy. Besides some who have died in the faith, and others who have apostatized, we have now in regular standing above 100 communicants, more than half of whom are natives.

‘Fifteen Christian families, the members of which were nearly all educated in the schools, are living together in a Christian village on our mission premises. Nine young men and women, educated in the mission schools, are employed as catechists, teachers, and assistants. Two youths are in this country pursuing their studies preparatory to the ministry. One colonist is a candidate for Holy Orders.

‘A wide and effectual door for the spread of the Gospel in the colonies, amongst neighbouring and distant tribes, has been opened around the mission stations which have been established.’

In the year 1871 Bishop Payne resigned, in the thirty-fourth year of his labour in the African field, and the twentieth of his bishopric. During his connection with the Mission he had baptized at his own station—Cavalla—352 persons, of whom 187 were adults; had confirmed 643 persons in the mission, and ordained 14 deacons and 11 presbyters, of whom 5 were foreign, the others Liberian or native.

Bishop Acuer, his successor, was soon removed by death; Bishop Payne himself died in 1874. Dr. C. C. Perrick was consecrated a bishop in 1877, but resigned in 1883. The present bishop, the Rev. Dr. S. D. Ferguson (1884), is of African descent, and is the second coloured clergyman consecrated to the episcopate of the American Church; Dr. J. T. Holly, bishop of the Haytian Church (1874), having been the first. The present state of the Liberian Mission is given in the summary below. It should be added that a MEDICAL MISSION is carried on with much success, the native missionary physician having treated in one year (1880, the latest of which we

have particulars) 619 patients, of whom 368 were natives, 246 Liberians, and 5 foreigners.

At the annual meeting of the Board of Directors in Philadelphia, May 1834, it was resolved that the Board should establish a Mission in CHINA. In the July following, the Rev. Henry Lockwood was appointed a missionary to that empire. At the request of the committee, Mr. Lockwood immediately entered upon a course of medical studies, preparatory to his departure.

The efforts of the committee to obtain another missionary were ineffectual until February 1835, when the Rev. Francis R. Hanson offered his services, which were accepted. On the 2nd of June Messrs. Lockwood and Hanson sailed from New York on the ship *Morrison*, bound to Canton. At this period the amount of the China Mission Fund was a little over \$1,000 (£200), but a few liberal individuals in New York had contributed sufficient to meet all the expenses of the Mission for at least one year. The missionaries remained for awhile at Singapore, also visiting Batavia. They endeavoured to obtain some mastery of the Chinese language before attempting to make their way into the country, at that time almost barred against Europeans.

In 1837 the committee made an additional appointment to China, which proved to be of the highest importance. The Rev. W. J. Boone, M.D., being designated for the work in that empire, commenced his labours in Batavia, removing afterwards to Amoy, where he continued until 1843. Meantime the important treaty of 1842 had thrown open intercourse with foreigners the ports of Canton, Amoy, Foo-chow-foo, and Shanghai. The committee of the Mission saw the advantage of this concession, and determined to place Dr. Boone at SHANGHAI, as Missionary Bishop of China. This henceforth became the centre of the Society's operations. Boarding and day-schools were established, and new stations were opened. The translation of the Scriptures were revised, and the Rev. S. I. J. Schereschewsky, who entered the Mission in 1859, and who had developed remarkable linguistic talents, proceeded to Peking to perfect himself in the language. Of the version of the Old Testament, completed by him in 1875, it has been said:—

‘The Old Testament has been translated by him out of the original Hebrew into a language understood by a population four times as large

as in all the United States. The work of itself is one of the grandest monuments which the human mind has ever created, and is one of the noblest trophies of missionary zeal and learning. When in the old times of Greece and Rome the military hero returned from the conquest of a province, an ovation was tendered him by the public magistrates, and as he passed along in his triumphal chariot there preceded and followed him the captives taken in war, the spoils of conquered cities, the treasures of royal coffers; and so the grand procession moved on in honour of him who had added a province to an empire. But the grandest conquests of the world's mightiest heroes sink into littleness beside the work which our faithful missionary has done when he made the Bible speak in the Mandarin tongue and herald out its salvation over nearly half a hemisphere. Dr. Schereschewsky, as he comes back to us from his hard-fought field, bringing his Chinese Bible as the *spolia opima* of his victorious faith and work, presents to the Church a sublimer spectacle than any that ever moved over the Via Sacra at Rome, or up the steep of the Acropolis at Athens.'

The Report for 1887 speaks of great progress at Shanghai, particularly in the educational department, and in a large Medical Mission. At the stations of Wuchang and Hankow, there is much hopeful work. A new station has also been opened at Sha-sze, a most important point up the great river beyond Wuchang and Hankow. 'Here,' writes Bishop Boone, 'five have been baptized, and others are catechumens. At Wuchang, the native assistants, whether candidates for orders, school-teachers, or plain folk, have all been stirred to work for Christ and the Church, with the result of benefit to themselves as well as to those outside.'

In 1859 the Rev. John Liggins, who had been one of the Society's missionaries in China, visited JAPAN for the benefit of his health, and met with an unexpectedly cordial reception from the Japanese officials. A few days after his arrival at Nagasaki he received information that the Foreign Committee had appointed the Rev. Channing Moore Williams and himself as missionaries to Japan. Being already in the field, Mr. Liggins at once entered upon his duties, and thus was established the first Protestant Mission in the empire of Japan. In September of the same year Dr. H. Ernst Schmid was appointed missionary physician, but in the year following was compelled by ill-health to resign. Great interest was manifested in the Church regarding the new Mission, intensified by the visit of Bishop Boone, of China, to the United States, and his spirited appeals for help to the new enterprise.

Meanwhile Mr. Liggins found that but little could be done

at first beyond learning the Japanese language (a sufficiently formidable task), teaching English to native officials, and furnishing the Holy Scriptures and scientific works to those who would accept or purchase them.

'Mr. Liggins' visitors evinced much curiosity as to the nature of the religious views which he came to impart, but were greatly shocked to learn that he was a *Ki-ris-tan*, or Christian, as that was the term by which the Jesuits were formerly known, and in their minds it was synonymous with all that was vile. Upon learning that the missionary sympathized with their opposition to the doctrines and practices of the Jesuits, they were greatly astonished, and eagerly sought further information.

'These were but few, however, compared with the many who looked upon the *Ki-ris-tans* with distrust and aversion, and the missionary's labours were rewarded with but little encouragement. True, the sale of books, including the Bible, was protected by a clause in the treaty, which provided that "The Japanese shall be permitted to buy whatever the Americans have to sell"; but another clause read that "Americans shall not do anything calculated to excite religious animosity"; and upon this proviso the Japanese officials were inclined to place a very broad construction. The ancient hatred of Christians was undiminished, edicts, called *Kosatsu*, against things forbidden were posted in the streets, and the Christian religion headed the list.'

The Rev. C. M. Williams was consecrated in 1866 as Missionary Bishop to China and Japan, and after a while took up his residence in Osaka. Here a church was erected and schools established. Bishop Williams afterwards removed to Tokio, where boys' and girls' schools and a divinity school were opened. Dr. Lassing has carried on a medical missionary work with great zeal and success at Osaka; the number of in-patients at the hospital having been 105, and of the out-patients 1,292, who made 6,985 visits. Dr. Harrell, at Tokio, has the charge of two dispensaries, to which 11,903 visits had been made by patients during the year.

The Mission in HAYTI is presided over by Bishop James Theodore Holly, who is of African descent. The centre of the Mission is at Port-au-Prince, where services are held in English and French, and day-schools are taught in both languages. A Medical Mission is also about to be established. The clergy in Hayti are all natives of the island.

Besides these foreign Missions the Protestant American Episcopal Church conducts a large missionary work at home. There is also a work carried on at Athens, where there is a Mission school containing 607 children.

Condensed from the Society's Publications.

* * See Summary on p. 278.

SUMMARY : AMERICAN EPISCOPAL CHURCH MISSIONS.

Annual Income, £31,022.¹

Fields of Labour.	Entered, A.D.	No. of Sta- tions.	Foreign Workers.		Native Workers.			Com- muni- cants.	Schools.	Scholars.	Native Contribu- tions.
			Ordained.	Lay.	Female.	Ordained.	Lay.	Female.			
Africa (West).	1836	65	9	12	5	5	5	1	43	1,123	£ 100
China	1835	32	7	4	10	16	...	...	39	900	85
Hayti ²	1861	16	...	...	...	...	...	...	6	186	130
Japan	1859	35	9	2	11	2	...	...	11	274	226
Totals	. . .	148	25	18	26	23	5	1	99	2,483	£541

¹ Including the small amount spent in Greece (about £500).

² In Hayti there are no white missionaries; they are all either Africo-Americans or native Haytians. In China and Japan the number of foreign female workers includes the wives of the Missionaries.

³ The subordinate as well as the principal Stations are included in the numbers given. In Africa nearly all the foreign workers are Liberians or Africo-Americans, there being only one white clergyman, one physician, and one female teacher. Three of the foreign workers in China are missionary physicians.

V.—REFORMED PRESBYTERIAN GENERAL SYNOD IN NORTH AMERICA.

THE General Synod of the Reformed Presbyterian Church commenced missionary operations at Saharanpur, Northern India, in 1836. In this year Rev. James R. Campell was sent out by the Synod. In the following year Rev. Joseph Caldwell and family and Mr. James Craig were sent out. In 1839 these brethren formed a Presbytery, which was known as the Reformed Presbytery of Saharanpūr. In the same year a seminary was organized at Saharanpur for the education of Hindoos of both sexes, and the three brethren named became teachers in this school. In 1845 Rev. Jno. Woodside and Rev. R. Hill were sent out by Synod as missionaries to India; the former of whom opened a school at Dehra Doon. In 1856 a mission station was opened at Roorkee. During these years these missionaries received a part of their support from the Presbyterian Board, and a part from the Reformed Presbyterian Board. In 1869 those mission stations passed under the control of the Presbyterian Board. By mutual arrangement the Mission at Roorkee reverted to the control of the General Synod of the Reformed Presbyterian Church in 1883. In the same year Rev. Geo. Scott was sent out to India by General Synod. He is now, with a number of native assistants, labouring at Roorkee, with Rajpur, Hardwar, Kankhal, Bealara, as outlying stations. Rev. Charles G. Scott, brother of Rev. Geo. Scott, is now attending the medical department of the University of Pennsylvania, and expects to join his brother in the course of sixteen months. A congregation has been organized at Roorkee, and two schools are in operation at two of the above stations.

DAVID STEELE.

SUMMARY.

Annual Income, about £800.

Fields of Labour.	Entered A.D.	No. of Sta- tions.	Native Workers.			Ad- herents.	Com- muni- cants.	Schools.	Scho- lars.	Native Contri- butions.
			Or- dained.	Lay.	Fe- male.					
Roorkee, Nor- thern India . }	1856	3	2	5	4	20	16	2	20	{ about £5

VI.—MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

THE two branches of the Presbyterian Church in the North, at the re-union in 1870, united in the support of the BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, which has its headquarters in New York. It conducts Missions in SYRIA (begun by the American Board in 1818), PERSIA, and INDIA (1836), SIAM (1840), and among the Laos (1867), LIBERIA and GABOON in Western Africa (1842), CHINA (1844), JAPAN (1859), the United States of COLOMBIA, CHILI, and BRAZIL (1856-59), MEXICO (1872), and among ten tribes of INDIANS. According to the latest obtainable statistics, the Board had 172 American missionaries, assisted by 29 lay and 297 female labourers. The number of ordained and native missionaries was 122, and of other native agents 895. Its churches had 20,294 communicants, and the income of the Society was £149,032. There co-operated with this Society seven WOMEN'S MISSIONARY SOCIETIES, with a total income of between £50,000 and £60,000, supporting some 280 labourers.

The BOARD OF MISSIONS OF THE PRESBYTERIAN CHURCH SOUTH, was constituted in 1862, and conducts Missions among the INDIANS in MEXICO, BRAZIL, ITALY, GREECE, and CHINA. It has 25 American missionaries, 29 female workers, 14 ordained native preachers, and 34 other native agents. Its communicants number 1,616; and the income, including that devoted to Roman Catholic countries and to Greece, amounted at the date of the last returns to £14,634. The Auxiliary Ladies' Association has an income of £3,790.

Chiefly taken from Schaff's Cyclopædia.

VII.—THE REFORMED PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

THE foreign Mission work of the Reformed Presbyterian Church in the United States was begun in 1856. A movement to establish a Mission had been made about ten years before, and in 1847 a minister was appointed to HAYTI, in the West Indies; but he returned home in two years, having adopted views on the Sabbath question at variance with the testimony of the Church. No further attempt was made to enter upon foreign work till the above date. But in October of that year two married missionaries¹ were sent out to operate among the Nusairiyeh tribes in NORTHERN SYRIA. About twelve months were spent in the study of the Arabic language, and then Zahleh was selected as a suitable field. But, unable to resist the popular hostility to their work in that place, and forced to abandon it in the spring of 1858, it was decided after careful examination of the whole field to occupy Latakia, which in October 1859 became the centre of operations. For eight years those devoted brethren preached in that city and laboured together with untiring energy for the uplifting of its degraded inhabitants. A reinforcement, consisting of David Metheny, M.D., and wife, went out in 1864, and two years later Miss Rebecca Crawford, now the wife of Rev. James Mailin, M.D., of Antioch, was appointed to take charge of a girls' boarding-school.

The Mission in Aleppo under the care of the United Presbyterian Church in Scotland, having with all its appurtenances been transferred to the American Missions in Latakia, Mr. Dodds removed in 1867 to that place, where he resided and laboured alone for over three years, and where he closed his earthly ministry. The year following the death of this pioneer missionary, the Rev. S. R. Galbraith joined the Mission—a young minister, deeply interested in everything relating to mission life; but he passed away within six months of his arrival at Latakia. The vacancy was filled by the appointment next year of the Rev. Henry Easson, who is at present at the head of this Syrian Mission.

¹ Revs. R. J. Dodds and Joseph Beattie.

LATAKIA is the centre of operations. The Church has a native membership of 145 communicants. (The number received into its fellowship since the inception of the Mission is 226. Of these nine have been stricken from the roll, as having returned to their old associations, and twelve have died. The rest have removed to other localities and are connected with other Churches.) There is in this place a girls' boarding-school, in which the number of pupils under instruction last year was fifty-two; more than half being gratuitously taught at an annual expense of about £10 each. A boarding-school for boys, reporting twenty-eight pupils, is in charge of a native licentiate, who occupies the pulpit when Mr. Easson is away in the mountains or at Suadea. Many schools are conducted in the outlying villages by native teachers under the direction and subject to the regular inspection of the Mission. This work has been much hindered within a year or two by the persistent opposition of the Turkish authorities.

At SUADEA, on the river Orontes, there is a station with large and valuable property presented to this Mission by the late Dr. Wm. Holt-Yates, of London. The funds needed for carrying forward the work are to a large extent supplied by Miss Yates.

The medical department suffered a severe loss in the unexpected death of Dr. A. J. Dodds. Having occasion to visit America about four years after his appointment, he was drowned on his return in October 1885. The work was consequently suspended for two years, but is again in operation, under the direction of Dr. J. M. Balph.

Near the close of the year 1882, the Rev. D. Metheny, M.D., removed to TARSUS, where he continues to labour with diligence and self-denying devotedness. A large building, containing, besides private apartments, offices, class-rooms, a large dormitory and a chapel, has been erected, largely, if not entirely, at his own expense, at Messine. There is a successful boarding-school for girls and a prosperous school for the fellaheen in Tarsus.

The revenues of the Mission are derived from congregational collections, donations, and bequests of individuals, etc. The annual appropriation of the Synod is £2,000, and the annual receipts from all sources are over £3,000.

R. M. SOMMERVILLE,
Corresponding Secretary.

SUMMARY: AMERICAN REFORMED PRESBYTERIAN CHURCH.

Annual Income, about £3,000.

Name of the Mission.	Preaching Stations.			Schools.				Pupils.				Missionaries.		Native Teachers.		Other Agents.	Native Communicants.	Increase during the Year.	Baptisms.			Native Contributions.
	Day.	Boarding.		Male.		Female.		Day.	Boarding.	Day.	Boarding.	Male.	Female.	Male.	Female.				Adults.	Children of Church Members.		
				Day.	Boarding.	Day.	Boarding.															
Latakia	5	17	3	440	64	150	53	2	5	23	8	4	158	13	...	...	...	...	...	...	...	£ 22
Tarsus	1	7	2	38	58	14	38	1	3	7	3	...	28	...	...	...	...	...	8	4	...	...
Total	6	24	5	478	122	164	91	3	8	30	11	4	186	13	8	4	...	...	8	4	...	£ 22

VIII.—THE GENERAL COUNCIL OF THE LUTHERAN CHURCH IN AMERICA.

THE sole heathen Mission under the care of this Church is among the Telugus in the Rajahmundry District, in the delta of the Godavery river. It was begun by the North German Missionary Society, and transferred in 1850 to the Lutheran Missionary Society in America. Since 1869 it has been under the present supervision. At Rajahmundry are the central boarding schools and training schools. Foreign ordained missionaries are settled at Sumuleottu, Tallapudi, and Dowlaishwarani; native ordained pastors at Velpur and Jagurupad, and native teachers at thirty other stations.

B. M. SCHMUCKER, D.D.

* * * See Summary on p. 284.

SUMMARY: AMERICAN LUTHERAN CHURCH.

Annual Income, £2,000.

Field of Labour.	Entered A.D.	No. of Sta- tions.	Foreign Workers.		Native Workers.		
			Or- dained.	Lay.	Or- dained.	Lay.	Female.
Rajamundry District, India }	1869	{ 4 ¹ 50 ² }	5	7	2	69	3

Field of Labour.	Adherents.	Com- municants.	Schools.	Scho- lars.	Native Con- tributions.
Rajamundry District, India }	Baptized Chris- tians, Infant and Adult. 1,912	886	55	673	£17 about.

¹ At these stations there are ordained foreign workers.² At these stations there are native teachers and schools.

IX.—FOREIGN CHRISTIAN MISSIONARY SOCIETY.

THIS Society was organized in Louisville, Kentucky, in 1875. The Twelfth Annual Report showed that the Society had six Missions, including a work in England and in Scandinavia. The Society is yet in its infancy. This is still the day of small things. While this is true, there has been a steady growth from the first. Each year sees the forces in the field as well as the receipts larger than they were the year before.

When the Society was organized there was no thought of entering ENGLAND. The founders desired to preach Christ where He had not been named. That so much has been done in England is owing to the fact that a wealthy and devoted Englishman wanted several men sent over to England to preach among his countrymen. He bore a great part of the expense,

while contributing generously to the work in other fields. The great aim of the founders and managers of the Society from the first has been to work in pagan and in papal lands.

The work in SCANDINAVIA was begun by a converted Dane. After his conversion he wanted to go to his native land to tell his kindred and countrymen what great things the Lord had done for him, and how He had mercy on him. The work in TURKEY began in the same way. A young Armenian found his way to Dallas, Texas; while there he was won to Christ. Then an unquenchable desire sprang up in his heart to return to Turkey, that he might preach the unsearchable riches of Christ among those who were perishing in ignorance and wickedness. The work in INDIA was begun by a man who had been there some years before he was employed by the Society. Thus step by step the managers have been led by what they believed to be the finger of God indicating the way they should take.

The work in all fields is quite encouraging. The people are ready to hear. Converts are made as rapidly as could be expected. The good hand of God has been upon the work from the beginning. The outlook was never so bright and so full of promise as now.

SUMMARY.

Annual Income, £8,111.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.		Adherents.
			Ordained.	Female.	Lay.	Female.	
Turkey . .	1877	10	3	...	...	...	373
India . .	1882	2	3	4	2	2	21
Japan . .	1883	1	2	3	...	1	63
China . .	1885	1	5	2	...	...	...
Totals .		14	13	9	2	3	467

X.—THE REFORMED CHURCH IN THE UNITED STATES.

PRIOR to the year 1878 the Reformed Church in the United States sent her contributions for Foreign Missions to the American Board of Commissioners for Foreign Missions. Our first missionary operations began in 1879 in Tokio, JAPAN, to which the Rev. A. D. Gring and his wife were the earliest of the Church's missionaries. Steady progress has been made, and the future is bright with promises.

The Church has a theological training school of twelve students, a girls' school of sixty pupils, both at Seudai, as also a boys' school at Tamagata, which is not under the immediate control of our Board, but a foreign and a native missionary of our own Mission have charge of it. We have also two congregations and four out-stations at Tokio.

Our Mission in Japan is in a healthy condition. Our missionaries stand high among their brethren in the work. The Church at home is awakening to her responsibility, and our contributions are constantly increasing. Preparations are being made to erect suitable school buildings on an elegant two-acre lot in the heart of Seudai during 1888. We own a very excellent mission house at Tokio.

SUMMARY.

Annual Income, £2,400.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.		Adherents.	Schools.	Scholars.	Native Contributions.
			Ordained.	Female.	Ordained.	Lay.				
JAPAN:—										
Tokio . .	1878	6	1	...	1	3	250	4	85	about £20
Seudai . .	1886	8	2	2	1	4	500	12	290	£235
Tamagata	1887	1	1	...	1	...	...	...	...	...
Totals .	...	15	4	2	3	7	750	16	375	£255

XI.—THE BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

THIS Church commenced its foreign missionary work in 1854, and was incorporated in April 1866. Its fields of labour are two, EGYPT and INDIA, the former commenced by the Rev. Thomas McCague, in Cairo, November 1854, and the Rev. James Barnett in the following month; and the latter by the Rev. Andrew Gordon, at Sialkot, in August 1855.

In EGYPT, with a population of 6,817,265, this Mission is the only one carried on among the native people at large by any formally organized missionary body. It has its stations and native churches in the Delta and up the Valley of the Nile as far as the first cataract at Assouan. With the exception of a few individual efforts, it is the only systematic organization at work seeking the evangelization of the millions of this most interesting and needy land.

In INDIA the field embraced in this Mission includes the Districts of Sialkot, Zafarwal, East and West Gujranwala, Jhelum, Gurdaspur, Pasrur, and Pathankot, with the nearly five millions of people in their bounds. These millions are in all cases, except so far as the Gospel has been made to reach them, Mohammedans and Hindoo heathen, with no proper knowledge of the true God and Jesus Christ whom He has sent. With the exception of a few more or less irregular missionary labours among them, all these people are dependent upon this Mission for any knowledge of salvation—and as things are now, must, like the vast multitudes in Egypt, have the Gospel by this means or perish in their sins.

The labourers in both these Missions are both male and female. Indeed, the number of unmarried female missionaries from the home churches of the United Presbyterian body, is larger in proportion to the whole membership than from any Protestant body in the world, with the possible exception of the Moravians.

In each Mission all the wives of the missionaries are doing much efficient mission work.

With these foreign missionaries there are 375 native workers, viz., 227 in Egypt, and 148 in India. Of these, 17 in Egypt

are pastors and evangelists or licentiates, and 12 in India. Most of all, these workers having been taught the Way of Life themselves by the missionaries of this Church, are anxious now to make it known to their benighted people.

From the beginning both Missions have felt the importance—indeed, the necessity—of having native schools. All the people needed was to read as well as hear in their own tongues the Word of God. Only through proper schools, also, could proper persons be brought forward to teach, and, further on in the course of education, become the suitable and necessary native ministers and teachers of the people, and pastors of the native churches.

Accordingly scarcely sooner had the pioneer labourers in each field opened their mission than they took steps to meet this great want, and the work has steadily grown to be of very great moment, as will be seen in the summary given. In all these schools women are being taught as well as men, and every year their numbers in the schools are increasing. In Egypt 53 of the schools are self-supporting, and the interest of the people at large in helping forward the educational work of the Mission may be seen in the fact that the sum contributed during the past year by the natives of Egypt alone for school purposes amounted to \$14,823. In all of these schools in both Missions a considerable portion of each day is devoted to the direct reading and studying the Bible, thus making the pupils know the way of salvation. The one condition of all who attend any Mission school, whether Mohammedan or Jew, or heathen, is that the Bible shall be used, and the way and the lessons of Christianity shall be taught.

Among these schools are boarding-schools, as in Sialkot, Cairo, and Asyoot, and two colleges or training institutes, that are of very special importance for raising up the native teachers and ministers of the people at large. These institutions are at Asyoot in Egypt, and Sialkot in India respectively, and have already rendered most useful service to each Mission and its great work. Neither of them should lack any of the means they need for fulfilling their great purpose.

Each of these Missions have Sabbath schools also, of which there are 68 in India and 70 in Egypt, with a total of 5,625 scholars in them, of whom 1,608 are in the former Mission, and 4,017 in the latter.

[Continued on p. 290.]

SUMMARY: UNITED PRESBYTERIAN CHURCH, AMERICA.

Income for 1887, £16,868 15s.

Fields of Labour.	Entered A.D.	Foreign Workers.			Native Workers.		Adherents.	Communi- cants.	Schools. ¹	Scholars.	Native Contributions.
N.-W. INDIA:—											
Shalkot	1855	2	1	4	1	16	495	315	17	586	£ 38 0
Zafarwah	1866	2	...	3	3	30	2,558	1,735	51	838	38 16
Gujranwala	1863	1	...	3	3	27	1,908	1,302	34	2,010	18 0
Jhelum	1873	1	...	3	...	22	90	43	5	252	17 4
Gurdaspur	1872	1	...	2	2	12	253	149	6	58	10 0
Pastur	1876	...	...	...	1	15	513	333	11	147	3 0
Pathankot.	1880	...	...	...	1	13	206	142	5	65	2 12
Totals for India .	...	7	1	15	11	135	6,023	4,019	129	3,956	97 12
EGYPT:—											
Alexandria	1857	1	...	3	(2)	(3)	(4)	(5)		327	17 16
Cairo	1873	3	...	6	...	15	100	70	2	1,770	132 4
Mansoorah	1866	1	...	2	1	19	596	238	11	369	10 4
El Fayoum	1868	...	...	...	2	6	45	26	4	242	121 4
Lower Thebaid	1875	...	...	...	8	38	201	136	4	911	275 12
Middle Thebaid	1879	3	1	7	7	64	1,910	701	20	1,395	326 4
Upper Thebaid	1881	1	...	2	3	13	1,166	607	4	249	125 8
Totals for Egypt.	...	9	1	20	23	205	4,449	2,042	65	5,263	1,008 12

¹ In India the Mission has also 68 Sabbath Schools, with 1,608 Scholars.

² This column includes also Licentiates.

³ Including School Teachers.

⁴ The average attendance at the Sabbath morning services is given in this column for Egypt.

⁵ Besides these Schools, there are in Egypt 70 Sabbath Schools, with 4,017 Scholars.

In both Missions also much thorough and useful ZENANA work is done—that is, the work of Christian women visiting the homes of the people, where none but they can have access to the heathen women. There they can read the Scriptures to the native women, teach them to read, and talk with them of the way to be saved, and pray with them. Almost all our missionary women do some of this work, but some of them devote themselves exclusively to it. The statistics of this kind of work in the India Mission are not in hand, but in Egypt there are 25 persons engaged in it, and 627 native women are receiving instructions thus in their Zenanas or native homes. No one can estimate the amount of good that comes from this work in both Missions.

Condensed from the Report.

XII.—THE HOME AND FOREIGN MISSIONARY SOCIETY of the AMERICAN METHODIST EPISCOPAL CHURCH sends the following summary of its labours :—

Annual Income, about £2,600.

Fields of Labour.	Entered A.D.	No. of Sta- tions.	Foreign Workers.		Native Workers.		Ad- herents.	Com- muni- cants.	Schools.	Scho- lars.
			Or- dained.	Fe- male.	Or- dained.	Lay.				
Africa . . .	1886	3	2	1	...	3	420	215	1	166
Hayti . . .	1877	4	1	...	1	2	300	82	1	60
St. Domingo .	1885	3	2	1	2	...	250	47	1	40
Indian Territory	1876	22	16	...	...	...	1,200	700	6	400
Totals .	...	32	21	2	3	5	2,170	1,044	9	666

J. M. TOWNSEND, *Secretary.*

XIII.—THE BOARD OF MISSIONS OF THE METHODIST PROTESTANT CHURCH was organized at Baltimore by Miss Harriet G. Brittain in 1870, for the work in JAPAN. It conducts in Yokohama an Anglo-Japanese school for boys, a girls' school, and a young mens' night school. There are also a mixed school at Fugisawa, and a boys' and girls' school at Nagiya. Evangelistic work is done at each place.

The work is growing. One church is in course of erection. One large school-building has been secured and paid for in Yokohama. One is in course of erection at Nagiya, and one has already been built at Fugisawa. More pupils offer than the Mission can accept. Conversions are now frequent.

F. T. TAGG,
Missionary Secretary.

SUMMARY.

Field of Labour.	Entered A.D.	No. of Sta- tions.	Foreign Workers.			Native Work- ers.	Ad- herents.	Com- muni- cants.	Schools.	Scho- lars.
			Or- dained.	Lay.	Fe- male.					
JAPAN:—										
Yokohama .	1883	2	1	1	4	3	230	100	3	360
Nagiya .	1887	1	2	2	2	2	70	...	1	32
Fugisawa .	1885	1	...	...	...	1	30	10	1	68
Totals .	...	4	3	3	6	6	330	110	5	460

XIV.—Bishop W. Taylor's SELF-SUPPORTING MISSION IN SOUTH CENTRAL AFRICA was originated at the General Conference of the Methodist Episcopal Church of the United States North, in 1884. The first field selected was the Province of ANGOLA, in South-west Central Africa, where the principal station of the Mission is at the port of St. Paul de Loanda. Beyond this, there are four stations extending into the interior about 200 miles; Dondo, at the highest navigable point for steamers on the Csanzo river, Nhomgue-a-Pepe, a fertile pastoral region,

Pungo-Andongo, a trading station, and Malange, on the eastern frontier of Angola, suitable for both trade and agriculture. The aim has been at each of these places to carry on some occupation by which the missionaries shall be supported. These occupations are very various, being educational, agricultural, medical; and there have naturally been many disappointments in the attempts of the missionaries to find suitable employment; and their numbers have been reduced by sickness. Bishop Taylor has also made pioneering expeditions to the CONGO, and stations have been established at Kabinda, north of the estuary, and at Kimpoko on Stanley Pool. Three small intermediate stations have been established. A steamer has been sent out for service on the river, but at the date of the last reports had not yet been launched. A party of sixteen persons has recently been sent to LIBERIA, contracts having been made with native chiefs, by which they are bound to furnish protection and all needful facilities for the stations established among them. The whole enterprise hitherto must be regarded as a preparation for evangelistic work; and also as an experiment in a new direction, to be watched with the deepest interest by all students of missionary method. A party of forty-four—men, women and children—accompanied Bishop Taylor on his expedition in 1885. There are now in the Angola district eight ministerial and four lay workers, with eleven missionaries' wives and female helpers. Ten children complete the enumeration. The work on the Congo is too immature to allow of any accurate statistics.

Among smaller Societies or Special Missions, the SEVENTH DAY BAPTISTS conduct a Mission in CHINA, at Shanghai, the pioneers of which were Mr. and Mrs. Solomon Carpenter and Mr. and Mrs. Nathan Wardner, in 1847. There is now one ordained American missionary, with two lady helpers, one of whom presides over the Medical Mission department. The native workers are, 1 ordained, 3 lay, 3 females. There are 21 communicants. Three schools are conducted, with an attendance of 54 scholars. The medical department reports 5,373 patients in 1887, and 122 visits paid. The number of prescriptions *paid for* was 3,665. The income of the Society for the year was £708 10s.

THE FREE WILL BAPTISTS, corresponding with the General Baptists of England, have also a Mission in Orissa (see *ante*, p. 114), in which there are 11 stations, 7 missionaries, and 476 members.

CANADA.

OF Canadian Societies, the following must be mentioned :—The Foreign Missionary Society of the PRESBYTERIAN Church, with Stations in the West Indies, India, Formosa, and the New Hebrides, employing 14 missionaries ; the Missionary Society of the METHODIST Church in Canada, established in 1824, having missions among the Indians, in the Bermudas and Japan ; employing 32 missionaries, and having 3,600 communicants.

The BAPTIST Churches in Canada began missionary operations in 1866, and support 4 missionaries among the TELUGUS OF INDIA, numbering 500 communicants.

WOMEN'S SOCIETIES.

OF the WOMEN'S SOCIETIES carried on in America the following may be specified :—

The Woman's Baptist Foreign Missionary Society of the West.

The Woman's Board of Foreign Missions, Cumberland Presbyterian Church. See p. 271.

The Woman's Boards of Missions in connection with the American Board. See p. 268.

The Woman's Foreign Missionary Society of the Iowa Meeting of Friends.

The Woman's Foreign Missionary Society of the Presbyterian Church. See p. 280.

The Foreign Missionary Society of the Presbyterian Church in Canada (Women's). See above.

All of these have sent delegates to the Conference of 1888. Many smaller and local societies exist, proving the great activity of the Christian sisterhood in America in this holy cause.

MEDICAL MISSIONS.

* * * It is impossible to give an account in detail of the medical work carried on by the several Missionary Societies, and especially by the Women's Associations, British and Foreign. This kind of agency is more and more recognized as essential to the completeness of a Mission. Several Societies now provide medical training for their own missionary candidates intended for special spheres of labour, especially for China and Africa. Some special associations have been formed for the purpose, of which a brief account is here given.

MEDICAL MISSIONS.

I.—THE EDINBURGH MEDICAL MISSIONARY SOCIETY.

THIS Society, entirely undenominational in its constitution and principles, was commenced in 1841.¹ Till 1851 its limited funds were mainly expended in efforts to awaken an interest in the cause of Medical Missions. As the demand for medical missionaries arose, the various Missionary Societies naturally looked to the Edinburgh Medical Missionary Society to supply fully qualified agents; and in 1853 this important, and now extensive, department of its work was commenced. The following facts show at a glance the progress of the Society during the last twenty years. In 1867 the Society's income was £1,562; in 1887 it was £6,981. In 1867 twelve students, under its auspices, were preparing for medical missionary work;

¹ Mr. Lowe, in his *Medical Missions* (2nd edit., London 1887), gives the following interesting account of the origin of this Society:—

'In 1841, the Rev. Peter Parker, M.D., a medical missionary from America, who had laboured for many years and with much success in China, passed through Edinburgh on his way to the United States. During his short visit to Edinburgh, he was the guest of the late Dr. Abercrombie, who was so greatly interested in the intelligence he received from him, especially with his experience of the value of the healing art as a pioneer to missionary effort, that he invited to his house a few friends to hear Dr. Parker's account of his work, and to consider the propriety of forming an association in Edinburgh for the purpose of promoting Medical Missions.

'As the result of the interest thus awakened, a public meeting was held on the 30th of November of the same year, when a resolution was adopted, and the Society formed under the name of the "Edinburgh Association for sending Medical Aid to Foreign Countries."

'It was resolved that "The objects of the Association shall be to circulate information on the subject, to endeavour to originate and aid such kindred institutions as may be formed to prosecute the same work, and to render assistance at missionary stations to as many professional agents as the funds placed at its disposal may admit."

'Dr. Abercrombie was chosen President, and at the inaugural meeting the Rev. Dr. Chalmers and Professor Alison were elected Vice-Presidents.'

On November 28, 1843, at the second annual meeting, it was resolved that 'henceforth the Association shall be designated "The Edinburgh Medical Missionary Society."'

this year there are twenty-nine, besides thirteen native medical missionary students in its Training Institution at Agra. In 1867 the expenditure in support of its own Medical Missions abroad was £558, last year it amounted to £1,854; while within the last few years grants to the amount of £3,000 have been given for the purchase of medicines, instruments, etc., to medical missionaries labouring in connection with the various societies in all parts of the world.

The object of the Edinburgh Training Institution is to provide for its students a full medical and surgical education, at the University or Extra-Mural School of Medicine, along with a thorough practical training in the various departments of missionary work. The students belong to all the evangelical denominations, and are drawn from all parts of the United Kingdom, and from other countries. Candidates must satisfy the Board that the love of Christ constrains them to engage in this service, that they have a good general education, and possess evangelistic gifts; that they require (financially) the Society's help to prepare for the work, and that, when they shall have finished their studies, and obtained their legal qualifications, they are willing to go wherever their services, as medical missionaries, may be required. The Society has supplied legally qualified medical missionaries to all the great Missionary Societies in this country, to the French Protestant, Swedish, Norwegian, and to several American Societies. In 1887 commodious and well-equipped premises, known as 'The Livingstone Memorial Medical Missionary Training Institution,' were erected by the Society, at a cost of £10,000, in which the work is now carried on.

The object of the Society's Training Institution at AGRA, under the charge of its founder, Dr. Valentine, is to educate in the Government College there, and train, a *Native* agency in this important department of missionary work. Thirteen students, sent from all the various Missions in Northern India, are at present in course of training. The Society has besides prosperous Medical Missions in NAZARETH and DAMASCUS.

G. SMITH, LL.D.

II.—THE MEDICAL MISSIONARY SOCIETY, LONDON.

THE London Medical Missionary Association was originated in 1878 by several medical men and others who desired, through it, to forward the cause of Medical Missions. In detail the objects of the Association are :—

1. To promote the spiritual welfare of the students connected with the various Medical Schools in England, and to awaken and foster among them and the members of the medical profession generally, a deeper interest in Medical Missions.

2. To encourage, and when deemed expedient, to aid suitable Christian men who desire to give themselves up to Medical Mission work.

3. To establish Medical Missions, either independently or in connection with other Societies.

4. To diffuse information by Lectures, Meetings, and especially by the publication of a Medical Missionary magazine.

The organ of the Association, 'Medical Missions at Home and Abroad,' was established at once, and under the editorship of Dr. Fairlie Clarke, and after his death under that of Dr. Burns Thomson, continued to be issued quarterly up till October 1885, when it entered upon a monthly issue under the editorship of Dr. James L. Maxwell. Beyond assisting various Medical Missions in India, China, Egypt, etc., with donations of money or instruments, the Association did not attempt any regular or continuous work till October 1885. At that time it definitely entered upon the work of bringing forward and educating suitable young men as medical missionaries. The Medical Mission House at 104, Petherton Road, London, was opened to receive such men during their studies, and the superintendent was appointed to watch over and further their interests. Four men who have shared in the benefits of the Home for a longer or shorter period are now in the mission field, one in Madagascar, two on the Congo, and one in China. Four students are now under training, and two have been accepted to begin their studies next year. So far as foreign Mission work is concerned, the work of the Medical Missionary Association is that of preparing men for the field. It occupies no field of its own.

In the home field it is trying to plant Medical Missions in the various districts of London.

J. L. MAXWELL, M.D., *Secretary and Editor.*

III.—THE FRIENDS' MEDICAL MISSION AMONG THE ARMENIANS.

THE work began in 1881, when Dr. Dobrashim, who had passed through the usual medical course in England, started a Medical Mission in the Armenian quarter of Constantinople. In connection with this meetings for worship have been started, and a school for children.

At Balijijig, an Armenian village at the head of the Sea of Marmora, near Ismed, an industrial school is supported by Friends.

The Mission has also assisted in three or four instances in providing outfits for other Armenian medical missionaries.

The medical Mission work is carried on at premises in Stamboul, which afford room for the hospital treatment of urgent cases.

The annual income is £365. Six native workers are employed.

W. C. BRAITHWAITE, *Hon. Secretary.*

* * * *For a notice of the Zenana Medical College, London, see p. 224.*

MISSIONS TO THE JEWS.

* * In many heathen lands, as well as in civilized countries, descendants of Israel are to be found, and, more or less, become the objects of missionary labour. The ancient people of God, however, demand special efforts on their behalf, as already believers in one important portion of Divine Revelation, although as regards the other, 'the veil,' alas ! 'is upon their eyes.'

MISSIONS TO THE JEWS.

I.—THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

IN the year 1801 there came to this country, in order to enter the service of the London Missionary Society, a Christian Israelite, C. G. Frey by name. To quote the language of the Jubilee Report, 'during his stay in London, it was put into his heart to visit his brethren of the house of Israel. He found them in a state of darkness and bondage, worse than that of their fathers in Egypt. He spoke to them of Christ and His salvation. He engaged a few other Christian friends to feel a concern for their spiritual welfare.'

He made known to the Directors of the London Missionary Society his earnest desire to be permitted to preach the Gospel to his own kindred after the flesh.

The application was favourably considered by the Directors, they acceded to his request, and some three years having been consumed in the needful preliminary preparation, we find him in 1805 commencing in earnest his missionary work, under the auspices of the London Missionary Society. It was soon, however, discovered that the work required distinctive and peculiar machinery. Accordingly, after the brief existence, for a few months in 1808, of a separate Society which did not contemplate Jews *exclusively* as its object, the present Society was founded in the beginning of 1809.

The constitution of the newly-formed Society was of a mixed character, as it was composed both of Churchmen and Dissenters. 'Your Committee,' they say, in their second Report, 'anxious to avoid all appearance of party spirit, have, from the first, invited the co-operation of Christians of every denomination.' The Bible Society and the Religious Tract Society were in this respect the models of the newly-formed Association.

It was found, however, that the circumstances of the Societies were scarcely parallel, and practical working difficulties were

felt at the very outset. This, together with the fact that, to use their own words, 'an anxiety to carry forward the objects of the institution had led them to form too sanguine an estimate of their future resources,' and that, in consequence, a very heavy debt had been incurred, led to the final reconstruction of the Society in 1815.

The Dissenting members amicably retired from its management, and its liabilities were discharged by the late Rev. Lewis Way, who placed the sum of £10,000 at the disposal of the Society, and threw himself into the work with enthusiasm, travelling on one occasion to St. Petersburg, to try to induce the Czar to extend his protection to Jewish converts to Christianity throughout his empire.

In September 1817, the work of translating the New Testament into Hebrew was completed. The version was printed, and having undergone several revisions, was issued in a standard form in 1838. The Society also took an important share in the publication of the Hebrew Old Testament in an accessible form. They also published a collection of *Haphtorahs*, or selections from the Prophets, bearing specially on the character and work of the Messiah. The Liturgy of the Church of England has also been translated into Hebrew, and is employed both in London and in Jerusalem.

In 1825 an event of signal importance took place, in the conversion and baptism of Michael Solomon Alexander.

'Walking with a friend, his attention was attracted by a large handbill, notifying the Annual Meeting of the local Association in aid of the Society for Promoting Christianity amongst the Jews. His curiosity was excited, and, in answer to his eager inquiries, he was informed that the Society hoped to convert the Jews by means of the New Testament. He had now to learn what the New Testament was, and was told that it was an absurd book, which he would do well to read, and which indeed every Jew ought to read, with a view to the confirmation of his own mind and in his own religion, and in opposition to Christianity.

'He *did* read the New Testament; and the very first perusal of its sacred pages awakened an inquiry and an interest, which four years of severe mental conflict brought to a happy determination. With a mind dissatisfied and ill at ease, struggling with conviction on the one hand, and the prospect of worldly disgrace and ruin on the other, after one or two changes he settled at Plymouth as reader in the Jewish synagogue. He subsequently married; and now, as he thought, stedfastly resolved to abandon every thought of Christ and His religion. Through God's mercy he was not long able to persevere in this resolution. Yet the struggle within was almost heart-rending. He was afraid to come near the church,

and yet on Sunday evenings would steal silently under its walls, and, almost riveted to the spot, listen to the pealing organ as it accompanied the songs of Christian praise. At length, after having for some time communicated his difficulties to a Jewish friend, it became necessary to make a formal announcement of his views to the congregation in which he ministered; and after a very short interval he was enabled to decide fully and finally for Christ.'

Two years afterwards, Mr. Alexander received ordination in the Church of England, and after earnestly labouring for some time in England, he was, in 1841, consecrated a Bishop of Jerusalem.

The Society now occupies fields of labour in EUROPE, ASIA, and AFRICA. It sustains missionaries in France, Italy, the German Empire, Holland, Poland, Turkey, and the Danubian Principalities. It has carried on its work in North Africa, including Egypt, and in Abyssinia, in which latter country the labours and sufferings of the late Rev. H. A. Stern will be fresh in the recollection of many. The labours of the Society have been also extended to Smyrna and to Bagdad. In fact, wherever the children of Israel are found, there is the sphere of its operations; and although met with strong and constant opposition, the work has been much blessed by God.¹

The Report of the Society for 1888 gives the following particulars:—

'The aggregate income for the year amounted to £33,925 13s. 6d., while the expenditure at home and abroad was £37,344. During the year there had been issued from the Society's dépôt 5,600 Bibles, 4,018 New Testaments, whole or in part, 47,219 missionary books and tracts, 119,748 periodicals, and 59,301 home tracts and appeals. The Society has 135 agents at work. Since 1823, 164,806 entire copies of the Old Testament, and 405,606 parts of the same, had been circulated, and since 1817, 212,080 copies of the Hebrew New Testament, and portions thereof, had been sold or distributed gratis. When the Society was formed there were not fifty Christian Israelites known in the United Kingdom. Now their missionaries estimated that there were 3,000, besides more than 100 ordained Jewish clergymen. The Society has mission schools in London, Jerusalem, Constantinople, Damascus, Bucharest, Mogador, Tunis, etc., where several hundred Jewish children are educated.'

¹ See *Our Missions*, by the Rev. Thomas D. Halsted, M.A.

II.—THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

ON the formation of the *London Society for Promoting Christianity amongst the Jews*, as described in the preceding section, a Committee was appointed by the General Assembly of the Church of Scotland to carry a Mission work among the people. The Committee sent a deputation to visit Palestine and the East, with the view of ascertaining the actual state of the Jews. The Report of this Mission, prepared by Andrew Bonar, one of the deputies, and the memoir and writings of R. M. McCheyne, another of them, gave a great impetus to Jewish Missions. The Church of Scotland sent missionaries to Austria and Palestine, and encouraged the formation of an English Society, which would take up the work among the Jews in England. Such a Society, which could unite the members of the Evangelical Churches, had for some time been a want felt among Christians in London. When the proposal, accompanied with an offer of substantial aid, came from Scotland, a number of Christians interested in Israel met on the 7th of November, 1842, and founded THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

The first Report of the Committee is an interesting record of the beginning of the work. To excite the best sympathies of God's people on behalf of the Jews, the Society instituted prayer-meetings, where earnest supplications were offered for the conversion of Israel; and secured the delivery and subsequent publication of a course of lectures by eminent ministers on the history, condition, and prospects of the Jews. The proper work of the Society was vigorously undertaken in different directions. Lectures directly addressed to the Jew, on subjects of special interest to him, were delivered in London. An edition of the New Testament, and a pamphlet containing the principal Messianic prophecies, were issued in Hebrew. An acknowledgment was made of the liberality of the Church of Scotland by presenting the Jewish Committee of the Free Church with 1,000 copies of the latter publication. And lastly, the four missionary agents employed by the Society reported successes already attained.

The growing interest among God's people in the seed of

Abraham, and the consequent ever-enlarging sympathy with and help in the work of the Society, have enabled the Committee to extend their operations. As a little seed becomes a forest, so this Society, small in its beginning, has grown slowly but surely in strength and usefulness. Forty-five years ago it began with four agents; and now there are upwards of 100 who carry the Gospel to the Jews in ENGLAND, GERMANY, AUSTRIA, RUSSIA, TURKEY, and the HOLY LAND.

Tracts and copies of the Scriptures are circulated. Many Jews have by this Society been led to believe that Jesus is the Christ. Much good has been done among the thousands of Jews in London by the various agents, and by the Mission House with its important Medical Missions.

‘Our work,’ writes the Rev. J. Dunlop, the Secretary, ‘has been like the building of a lighthouse under the tide. Much labour, time, and material are first expended in laying the foundation under the water, out of sight. Then the superstructure becomes visible, and rises higher and higher, till at last the lamps are lit, the lights revolve, and lives are saved. So our devoted missionaries have been labouring for forty-five years, first laying a good foundation, and then building upon it a superstructure firm and strong, to the glory of God and the good of His ancient people. And now all true voices of the past forty-five years; the voices of the glorified founders and supporters; the voices of the noble workers at home and abroad; the voices of Mr. Rabbinowitz, the pastor, and the members of the Hebrew Christian Church in Kischinew, South Russia, which was inaugurated on the occasion of the visit of the British Society’s Treasurer and Secretary; the voices of Rabbi Lichtenstein, of Tapio Zelle, in Hungary, and his many sympathizers, all exclaim, “Excelsior; go on increasing your staff; go on enlarging your operations; go on building higher and higher, till the Jews shall be uplifted like a mighty Pharos in the midst of a dark sea, to give to all nations ‘the light of the knowledge of the glory of God in the face of Jesus Christ.’”’

In England there are 6 principal stations, in Germany 5, in Austria 2, in Russia 2, in Turkey 2, and in Palestine 1. There are upwards of 100 missionaries and helpers engaged in the work. The income for 1887–8 amounted to £8,182.

J. DUNLOP, *Secretary.*

III.—FREE CHURCH OF SCOTLAND’S COMMITTEE ON THE CONVERSION OF THE JEWS.

As a result of their Mission to the Jews, sent out by the Church of Scotland in 1839, a Mission to the Jews was begun, the late Dr. John Duncan resigning his charge in Glasgow to

undertake the work. He and the other missionaries adhered to the Free Church at the Disruption of 1843, and the work has been carried on ever since with vigour by that Church. The ESTABLISHED CHURCH has also continued its work among the Jews of Egypt and Turkey.

Besides the stations named below, the work has been carried on at different times in Leghorn, Ancona, Galatz, Jassy, Strassburg, and other places.

SUMMARY: FREE CHURCH MISSION TO THE JEWS.

Income for 1886-7, £5,850.

Fields of Labour.	Entered A.D.	No. of Out- Sta- tions.	Foreign Workers.			Native Workers.		
			Or- dained.	Lay.	Fe- male.	Licensed Missionaries.	Lay.	Fe- male.
PRINCIPAL STA- TIONS :—								
Budapest . .	1841	...	2	...	...	1	7	4
Constantinople	1842	2	3	...	...	1	6	5
Prague . .	1862	...	1	...	...	...	2	...
Amsterdam .	1849	...	...	...	...	...	...	...
Breslau . .	1853	3	1	...	...	...	2	...
Sea of Galilee } (Tiberias) . }	1884	...	1	1	2	...	2	...
Totals . .	...	5	8	1	2	2	19	9

Fields of Labour.	Com- municant-.	Schools.	Scholars on Roll.	Native Contribu- tions.
PRINCIPAL STA- TIONS :—				£
Budapest . .	100	1	445	299
Constantinople	36	4	272	162
Prague . .	...	...	...	11
Amsterdam .	...	...	...	...
Breslau . .	120	...	...	43
Sea of Galilee } (Tiberias) . }	...	...	...	22
Totals . .	256	5	717	537

IV.—THE MILD MAY MISSION TO THE JEWS, commenced in 1876 under the direction of Mr. John Wilkinson, carries on its work especially in London. Besides general Mission work, carried on by visitation, Bible readings, Gospel addresses, and free conferences, there are a Medical Mission and a convalescent home. A house has also been opened for inquirers, and there is a home and school for poor children. Hebrew New Testaments in the new version of the late Mr. Salkinson are distributed in various countries, and are granted to other Missions, and mission visits have been paid to Pomerania, Bohemia, Austria, Hungary, and Galicia; also to North Africa and Morocco; and more recently to Russia.

There are now twenty-six agents in this Mission. The income for 1887 was £3,280 11s. 8d.

In addition to the above, Societies are carried on by the PRESBYTERIAN CHURCH OF IRELAND, by the UNITED PRESBYTERIAN CHURCH OF SCOTLAND, and by the PRESBYTERIAN CHURCH OF ENGLAND. The LONDON CITY MISSION also maintains three missionaries expressly for the Jews. In Germany there are four Societies: the BERLIN SOCIETY (1822), the WESTPHALIAN SOCIETY (1844), the LEIPZIG SOCIETY (1849), in connection with which Professor Delitzsch executed his noble translation of the New Testament into Hebrew, and the WÜRTEMBERG SOCIETY (1874). There are also Societies in BASEL (1831), NORWAY (1846), AMSTERDAM (1861), and STOCKHOLM (1874). In the UNITED STATES a Society was formed at New York in (1878) in connection with the Episcopal Church. There are also smaller Societies and Missions carried on by individual zeal in different parts of the world. The aim of all is the same—to make known the true Messiah to the seed of Israel. At least one-half of the workers are of Jewish extraction. Dr. C. F. Heman¹ calculates that 'the average yearly number of baptisms is 626, of which 165 occur in the Protestant Church, and 461 in the Greek. A hundred thousand is a fair estimate of the number of Jews who have embraced Christianity since the beginning of the century.'

¹ See *Schaff's Cyclopaedia*, from which the foregoing list is taken.

PUBLICATION SOCIETIES.

THESE Societies are among the most valuable auxiliaries to Christian Missions. By missionaries the language of many uncivilized peoples have been first reduced to writing, and the beginnings of a literature achieved. Missionaries are among the foremost of Bible translators ; while in the work of publishing and circulating the sacred volume the BIBLE SOCIETIES afford their aid. With these the TRACT SOCIETIES co-operate, producing works for the exposition and defence of Christianity. The whole world is learning to read ; and the printed page reaches multitudes who have never heard or seen a missionary ; often leading souls to Christ.

BIBLE SOCIETIES.

I.—A PAPER read by the late Rev. C. E. Baines Reed before the Missionary Conference in London, 1878, thus succinctly presents the work of different Societies in the distribution of the Scriptures:—‘Earliest in the field was the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, which began its honoured career as far back as 1698. Next to it was the CANSTEIN INSTITUTION, founded at Halle in 1712, which has acted as feeder to the German Bible Societies of more recent date. The NAVAL AND MILITARY BIBLE SOCIETY has carried on operations in its special sphere since 1780. The BRITISH AND FOREIGN BIBLE SOCIETY was established, as is well known, in the year 1804; and the example thus set was followed by the formation of numerous offshoots which have since become independent. Of these the chief were the BASEL BIBLE SOCIETY, founded in the same year, and the Prussian a few months later; the SWEDISH and RUSSIAN Societies in 1809 and 1812 respectively; and the AMERICAN BIBLE SOCIETY, which combined several smaller institutions, in 1817. The parent tree, for all it has lost, can still boast upwards of 6,000 branches at home and in the Colonies; the American Bible Society comes second, with 2,000 branches; the National Bible Society of Scotland third, with 227 branches.

To give even the briefest account of these several agencies would here be impossible: our chief concern with them at present is in their bearing upon the work of Missions to the non-Christian population of the globe. In the first instance, and chiefly, they are *home* Societies. The origin of the greatest of them is well known, but bears to be retold. ‘In the year 1800 a Welsh girl, who had travelled many a mile barefoot over the hills to get a Bible, applied to the Rev. Thomas Charles, of Bala, for one. This incident directed his attention to the dearth of Scriptures in the Principality. The Society for Promoting Christian Knowledge had no funds to

spare for providing further editions of its Welsh Bible. When Mr. Charles next visited London, he urged the Committee of the Religious Tract Society to consider how the need might be met. While he was speaking, the Rev. Joseph Hughes said, "Surely a Society might be formed for the purpose; and if for Wales, why not also for the Empire, and the World?" On March 7, 1804, was founded the **BRITISH AND FOREIGN BIBLE SOCIETY**, having as its simple yet comprehensive object to promote the circulation of the Holy Scriptures, without note or comment, at home and abroad.'

The Rev. Joseph Hughes, with the Rev. John Owen, and the Rev. Dr. Steinkopff, were the first Secretaries. The co-operation of all who desired the circulation of the Scriptures was invited, without regard to sectarian distinction; and the experience of more than fourscore years has proved this great end to be attainable without any compromise of principles. Besides the home operations of the Society, it is one of the chief objects kept in view to aid Missionary Societies in their noble work of upholding Christ among heathen nations. Grants are made to translators and revisers of the Sacred Text; paper and money are voted when the printing is done abroad, or the expense of printing at home is undertaken. The following are among the Societies thus aided: the Society for the Propagation of the Gospel in Foreign Parts; the Church Missionary Society; the Universities' Mission; the Wesleyan Missionary Society; the London Missionary Society; the London Society for Promoting Christianity among the Jews; the British Society for the Propagation of the Gospel among the Jews; the Baptist Missionary Society; the Welsh Calvinistic Methodist Missionary Society; the Missionary Societies connected with the Presbyterian Churches; the Moravian Missionary Society; the Norwegian Missionary Society; the Rhenish, French Canadian, Paris, Basle Evangelical, Nova Scotia, and many other Missionary Societies.

With regard to this varied missionary work, Professor Westcott, in a speech delivered at Cambridge in 1883, has the following applicable and weighty paragraphs:—

'The assistance which the Bible Society renders to Missions is rendered silently and as a matter of course; and it is therefore often unnoticed. But the least inquiry will reveal its extent and its importance. The Society for the Propagation of the Gospel, for example, circulates the Scriptures in

whole or in part in thirty-five languages; for translations in twenty-five languages it depends on the Bible Society alone. The Church Missionary Society, again, circulates translations in sixty languages, and it derives all, I am told, from the Bible Society. To speak generally, translations of the Scriptures in about seventy languages are used in the Foreign Missions of the Church of England, and of these about six-sevenths can only be obtained from the Bible Society. The Wesleyan and London Society's Missions derive, I believe, no less help from its labours.

‘The extent of the work of the Society may be put in another light. No less than forty languages have been reduced to writing for its service. It found the Scriptures in fifty languages. It has now issued parts of them at least in 250, and the little pamphlet which I hold in my hand contains specimens of 215 versions.¹

‘It is this Book, this divine library, which the Bible Society desires to place in the hands of all who wish to be disciples of the Word of God. The Society does not aim at interpreting the Word, but at giving it to each man in the language in which he was born. The work is thus definitely limited, and yet it is immeasurably powerful. It is not all that we require for carrying abroad the Gospel, but in carrying abroad the Gospel we do require this; and here, therefore, the principle of the division of labour finds a natural application. We combine heartily to do in the most effective manner what we all require to have done. We agree in believing that the teaching of Holy Scripture will harmonize and quicken every element of good scattered throughout the world. We look for our prevailing commentary in the grace of the Christian life. We accept the old motto as true still: *Non magna loquimur sed vivimus*. It is not speaking great things, but living them, which will convince our adversaries.’

The receipts of the Society for the year 1887–88 were £250,382 10s. 5d., of which £102,443 5s. were from the sale of the Scriptures, the foreign sales amounting to £50,400 15s. 4d. The issues for the year in all foreign fields were 186,229 Bibles, 612,427 New Testaments (generally with the Psalms), and 1,113,983 separate Books or portions of Scripture.

With regard to the foreign work the Committee say, in words which contain the whole case of the Society in a single paragraph:—

‘Foreign Missionary Societies have received the fullest assistance the Committee could give them. In the printing of new or revised translations, and in the supply of copies in languages already published, *every practicable help has been gladly afforded to every Society applying for it*. The only pecuniary return expected is, that after selling the Scriptures at such

¹ ‘John iii. 16; in most of the languages and dialects in which the British and Foreign Bible Society has printed or circulated the Holy Scriptures, The 1888 edition of this pamphlet contains specimens of 267 versions,

prices as the missionaries believe the people can afford to pay, the proceeds be remitted to the Bible House, minus the freight and other expenses. It is freely acknowledged by all the Foreign Missionaries Societies receiving such aid, that without it their work could not be carried on.'—*Report for 1887.*

II.—Next among British Societies in successful devotion to this work is the NATIONAL BIBLE SOCIETY OF SCOTLAND.

Early in the century various Societies for the dissemination of the Scriptures were formed in Scotland, such as the Edinburgh Bible Society in 1809, and the Glasgow Bible Society in 1812. They continued generally to work in concert with the British and Foreign Bible Society till 1826, when, the Apocrypha controversy having arisen, they assumed a more independent footing, while some connected themselves as direct auxiliaries with the Society in London. Much good was done by the Scottish Societies in their separate condition, but a conviction having sprung up that the time had come for more vigorous efforts at home and abroad, through an organization uniting the Scottish Societies into one association embracing all Scotland, a happy union was formed in 1861. Mostly all the Societies entered into the Union, and the basis was laid for more extensive operations at home and abroad than had hitherto been attempted. The beneficial results of the Union may be seen in the progress of the National Bible Society of Scotland since it was effected—the revenue having increased from £7,887 to £33,432, and the circulation from 103,610 to 632,073. The total circulation since 1861, exclusive of the Scriptures issued by the various Scottish Societies before the Union, amounts to 10,110,975 copies.

Besides an important colportage work in Scotland, and a provision, especially made for Gaelic-speaking natives of Scotland, the field occupied by the Society embraces the five continents, with upwards of twenty distinct countries in them. All the British Colonies and Dependencies benefit from the operations. But, turning to the fields of heathendom, we find that several translations of the Scriptures have been published by this Society, the Efik Scriptures for the natives of Old Calabar, the New Testament in one of the Malay dialects, and in the Chinyangia dialect for natives of Central Africa, on the

shores of Lake Nyassa, the Wen-li version, of which 440,850 copies or portions issued in 1886-87 from the Society's press at Hankow, and two Gospels in Corean. It is preparing a Tannese version. It has had its share in the printing of the Japanese Scriptures.

The claim of the Bible Society to rank among the great foreign missionary agencies of the world may be thus summarily described. It touches 'the Dark Continent' at more than one point—last year in Calabar, Kaffraria, and Natal. In South America, it aids Protestant aggressive work in Brazil, where a congregation in Pernambuco, itself the fruits of colportage, supplies several successful distributors of the Word. In Asia, it has begun work among the wandering Bedouins of the Syrian Desert; it has distributed the Scriptures in thousands among the Tartar tribes of Mongolia; it is sowing the good seed of the Word in four great provinces of India; it was among the first to establish regular colportage in Corea, into whose tongue it was also the first to translate the Gospel story; in the great Chinese Empire, where it has since 1864 circulated 1,024,280 Scriptures, it employs 4 European agents and 40 native colporteurs, and has the aid of missionaries belonging to 11 different Societies; and in the island-empire of Japan, under two European agents, 41 colporteurs (each costing only £20 a year) sold last year 46,687 Scriptures, making a total of 321,458 since 1875.

W. H. GOOLD, *Secretary*.

III.—THE AMERICAN BIBLE SOCIETY was organized in the City of New York, in May 1816, by a convention of delegates from Bible Societies in different parts of the country. It had been preceded by a large number of local and independent organizations, the oldest of which was that established in Philadelphia in 1808, but most of these became satisfied of the advantage of concentrating their resources and energies, and cheerfully enrolled themselves as auxiliaries of the national Society.

Its work is benevolent and unsectarian. It has but one aim, and that is to encourage a wider circulation of the Holy Scriptures. Its fundamental law requires that this should be

without note or comment. The only version in the English language which it can circulate is that which has been commonly received since the year 1611. It aims to extend its influence to other countries, Christian, Mohammedan, and Pagan, and during the last year has aided in circulating the Scriptures in France, Spain, Germany, Austria, Italy, Norway, Sweden, Russia, Siberia, and the Amoor, Turkey, Syria, Persia, India, Siam, China, Japan, Mexico and Central America, Brazil, Uruguay, the Argentine Republic, Chili, Bolivia, Peru, Venezuela, the United States of Colombia, Africa, the West Indies, and the Islands of the Northern Pacific. At the close of its seventy-first year its total issues of Bibles, Testaments, and integral portions of Scripture was 48,324,916, its expenditures in this work having exceeded *twenty-two and one half millions of dollars*.

A brief reference may now be made to some of the principal foreign agencies of this Society.

The operations of the Society in TURKEY and adjacent lands are directed by the Levant Agency, which was established in 1836. In the first eight years of this agency, 55,000 volumes of Scripture in seventeen languages had been circulated, the Armeno-Turkish Bible and the Hebrew Spanish Old Testament having been printed specially for the Society. Since that time old translations have been revised and new ones made; the completion of versions in Arabic, Armenian, Turkish and Bulgarian has brought the light of the Gospel to Jews, Mohammedans, and nominal Christians in their own vernacular; and colporteurs have carried the Gospel along the coast and into the interior to innumerable homes where the Gospel was unknown.

The field of the Levant Agency at present includes BULGARIA, SYRIA, and EGYPT, as well as Turkey proper. PERSIA is under a separate agent, and GREECE and the GREEK ISLANDS are left to the British Society. About 50,000 volumes are annually circulated in this field by the American Bible Society.

The Syriac, as spoken around Lake Oroomiah, was an unwritten language when American missionaries went to labour among the NESTORIANS in 1833, and no complete Bible in Ancient Syriac could be found in the province. The reduction of the language to writing, and the translation of the Scriptures into it, were achievements of the American mis-

sionaries, which prepared the way for the Bible Society to print the entire Bible in both ancient and modern Syriac.

This remote field formed part of the Levant Agency until 1880. More than 30,000 copies of the Scriptures, principally Syriac, Armenian, Persian, and Turkish, had then been circulated, and 30,000 have been disposed of since, about thirty colporteurs being employed, with the earnest co-operation of the Missions at Oroomiah, Tabreez, Teheran, and Hamadan.

The Gospels in Azerbaijan Turkish are among the issues of this Agency.

Until 1876 the work of the Society in CHINA was done entirely through the various Missionary Societies, to which large grants were annually made to promote the publication and distribution of the Scriptures. The same course was pursued in SIAM until 1886. The earlier methods involved a large free distribution of Scriptures. Of late years sales at nominal prices have taken the place of gifts. The publications in Siam include the whole Bible, and in China Bibles, Testaments, and portions are furnished not only in the classical but in the Mandarin, and seven other colloquial dialects.

With China for several years was included JAPAN. This country has since been detached, while Siam has been added. A Japanese version of the entire New Testament was completed in 1880, and in 1883 the entire Bible. In 1884 a COREAN version of Mark, and the Chino-Corean Gospels and Acts were printed. The Japanese work of this Society in 1886 employed 138 colporteurs, the circulation being 41,345 copies. In thirteen years the agency has circulated 401,795 volumes of Scriptures. In 1886 there were 60 colporteurs employed, who reported the circulation of 187,938 volumes.

E. W. GILMAN, D.D.

IV.—The three above-named are the chief Bible Societies of the world. Those of other countries, so far as they touch upon heathendom, follow for the most part the same methods, according to their resources. Thus, the HIBERNIAN BIBLE SOCIETY, established in 1806, the DANISH BIBLE SOCIETY

(1814), the NETHERLANDS BIBLE SOCIETY (1815), and the NORWEGIAN BIBLE SOCIETY (1816), exist chiefly for home work, while aiding the Missions of their respective countries. There are also Bible Societies in GERMANY, FRANCE, and SWITZERLAND.

V.—Some Societies should now be noticed, formed for the circulation of the Scriptures *under special conditions*. Thus the TRINITARIAN BIBLE SOCIETY was formed in 1831 for the circulation of translations made only from the original Scriptures, to the exclusion of all versions from the Latin Vulgate. It is chiefly therefore concerned with Continental Bible work, having little or nothing to do with the outlying fields of heathendom. It publishes, however, the late Mr. Salkinson's Hebrew version of the New Testament, which has been acceptable and useful to the Jews in many countries. (The version now circulated by the British and Foreign Bible Society is by the eminent Leipzig Professor, Dr. Delitzsch.) The income of the Society for 1877-8, from free contributions, including legacies, was £1,521 13s. 6d.; from the sale of Scriptures, etc., £456 1s. 2d. The foreign circulation was 576 Bibles, 9,573 New Testaments, and 60,942 portions; amounting in all to 71,085.

VI.—THE BIBLE TRANSLATION SOCIETY was established in 1840 to assist brethren connected with the Baptist Missionary Society in their translations of the Scriptures into the languages of the East. Some of them, *e.g.* Drs. Carey, Marshman, and Yates, had been long distinguished for their zeal and ability in this department of mission labours, and they had received through many years liberal assistance in it from the British and Foreign Bible Society. Through the persistency of those brethren in employing words signifying 'immersion' when translating those of the New Testament referring to 'baptism' that assistance was withheld; and to supply the need thus occasioned, friends sympathizing with the translators originated this Society; and as the resolution of the Bible Society is unchanged, they sustain it. Since its formation

its income has been about £2,000 a-year; last year it was £2,116. It has published, or assisted in publishing, new versions in fourteen distinct languages or dialects of the Mission field; and from the Baptist Mission press in Calcutta it has issued for the use of Indian missionaries more than 2,000,000 of portions of the Word of God. The issues of the last year of which the Report has reached us were 61,000. Two brethren are supported as translators in Calcutta and Allahabad, and from twelve to fifteen colporteurs are employed in different Mission stations under the superintendence of the missionaries. Assistance has been given to missionaries in Japan, and the New Testament translated by Mr. Saker into the Dualla of Western Africa was printed by the Society; but its funds with difficulty meet the requirements of India, where the increasing desire to know our Sacred Books is one of the clearest indications of missionary progress.

J. TRAFFORD, M.A.,
Secretary.

TRACT SOCIETIES.

I.—THE RELIGIOUS TRACT SOCIETY was established in London, May 1799, at the instance of the Revs. G. Burder and Rowland Hill, with like-minded associates. The Rev. Joseph Hughes was the first secretary. From the first the Society has been unsectarian in principle, its Committee having been always selected in equal number from churchmen and nonconformists. ‘The work of following up the preaching of the Word and the circulation of the Bible with Christian tracts and books, is one the importance of which the Christian Church must recognize, one which it must feel has very large claims on its sympathy, its prayers, its hearty efforts. This is the work in which the Religious Tract Society has been from its very commencement engaged. Of its work at home we can do no more than allude. Our present purpose is very briefly to describe its work in the great Foreign Mission fields. In India, in China and Japan, in Africa, in South America, and Mexico, in Madagascar and Polynesia, it finds itself in constant and happy communication with the Missionary Societies, and missionaries of all the Protestant Churches. In India and Ceylon it works through twelve Tract and Book Societies, to which its grants last year in paper and money amounted to about £3,720; in China and Japan through nine such Societies receiving £1,005. English and American Mission presses in other parts of the world thankfully receive its co-operation. It is the privilege of its Committee also to lend a helping hand to those excellent Missionary Societies of Basle, Paris, Barmen, Berlin, and Stockholm, which have sent out so many devoted labourers to the Mission field. Its *Annotated New Testament*, containing comments allowed to be especially suitable to missionary converts—short, simple, unsectarian—has been already translated into Urdu, Marathi, Tamil, Cinghalese, and Arabic. It is progressing in Nestorian and Burmese; portions of it are being

translated into Chinese. And it will soon be commenced in South Africa for the natives of Basutoland.¹

The total missionary income of the Society for the year 1887-8, from subscriptions, donations, dividends, and balance of legacies, amounted to £19,103, in addition to which the sum of £12,540 was set apart from the proceeds of the trade department for missionary purposes, and £10,065 were paid by the recipients of grants; so that the whole amount of grants at home and abroad amounted to £41,708. Of this sum £16,532 were devoted to foreign lands, including Europe, North and South America, and Australasia, as well as heathen countries.

The Society has published in 191 languages, dialects and characters. Its issues from foreign depôts amount to about fifteen millions annually.

Bible and Tract Societies work harmoniously together for one common end. As already stated, it was in the Committee room of the Religious Tract Society that the British and Foreign Bible Society was proposed.²

The Rev. Griffith John, of Hankow, a high missionary authority, has thus stated the case for tract work in heathen lands :—

‘To distribute the Bible (in China) without being accompanied by one word of explanation, is at best a very imperfect work. The missionaries themselves are the best judges in this matter, and to a man acknowledge it. No man can revere the grand old volume more than the missionary, and no one can be more sensible than he is of its unspeakable value in any attempts that may be made to translate a great people such as this is from the kingdom of darkness into the kingdom of light. But he knows from actual experience that the Book is not intelligible to the heathen in its naked form, and that, instead of being read, it is too often laid aside as something strange and mysterious, which may mean something to the foreigner, but can have no meaning to the Chinese. It is almost like giving a man a lock without a key, to give the Bible to the heathen of this land without a note or a comment. There is not a distinctively Christian phrase in the book which does not present an insoluble enigma to the heathen mind.

¹ Dr. L. B. White, at the Missionary Conference, 1878. (The figures are as given in the Report for 1888.)

² Extract from Minutes, Religious Tract Society, Committee Meeting, December 7, 1802 :—‘Mr. Charles, of Bala, having introduced the subject, which had been previously mentioned by Mr. Tarn, of dispersing Bibles in Wales, the Committee resolved that it would be highly desirable to stir up the public mind to the dispersion of Bibles generally.’

Every term has to be emptied of its heathen contents and replenished with new ideas. Hence the need of tracts. We cannot dispense with them in our attempts to evangelize this people. Every copy of the Bible given away to the heathen should be accompanied by a tract, explaining terms, giving some account of the book, and furnishing a statement of the cardinal doctrines taught therein.'

II.—THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE (see page 22) also publishes Bibles, Testaments, Prayer-books with tracts and other religious works in many languages, and makes liberal grants to missionaries; working very much through foreign vernacular sub-committees, as in MADRAS for the Tamil and Telugu languages; in the PUNJAB and Sindh; in BOMBAY; and CALCUTTA for the Bengali and languages of the North-west Provinces. Grants of publications were also made during 1877 in Arabic and Persian, in the Sechuana and Swahili languages, in the languages of the North American Indians, and of Melanesia. The entire missionary income of the Society for home and foreign purposes amounted for the year 1887-8 to £40,289 16s. 7d., including free contributions of all kinds, dividends, and the available profit on book-selling account. The amount devoted (during the previous year) to the Foreign Translation Fund amounted to £2,834 18s. 1d., and grants of books and tracts had been made to the value of £1,023 17s. 1d., besides the money grants to the different colonial and foreign dioceses.

Other British, Continental and American Tract Societies contemplate the same great end—as the SCOTTISH TRACT AND BOOK SOCIETY, and the MONTHLY TRACT SOCIETY; with Societies in Toulouse, Paris, Switzerland, Florence, Berlin, Bremen, Stockholm, etc. These are mostly home societies, although with connexion in heathen lands.

III.—THE AMERICAN TRACT SOCIETY was formed in New York, 1825, by a union of several previously existing organizations—as the Massachusetts Society for the Promotion of

Christian Knowledge (1803), the Connecticut Religious Tract Society (1807), the Vermont Religious Tract Society (1808), the New York Religious Tract Society (1812), and the New England Tract Society, Andover (1814). 'The foreign work of the united Society is now mainly carried on by the aid of missionaries at seventy different stations in the nominally Christian, Mohammedan, and heathen world. At the principal Mission centres committees are formed, each member representing one of the several denominations there labouring; and these prepare and recommend the tracts proper for publication by this Society; and to these undenominational and soul-saving books the annual grants of the Society are devoted. These grants have amounted in fifty-eight years (to 1883) to £129,200, besides many thousands in engravings, books, and other helps. Many valuable books have also been printed at the Tract House for the sole use of Foreign Missions in Armenia, Hawaiian, Zulu, Grebo, etc. The Society has printed more or less, at home and abroad, in 146 languages and dialects, and at foreign stations, 4,340 different publications, including 694 volumes—a work which has borne a very considerable part in conquering heathendom for Christ.'¹

IV.—THE CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA may be classed with publishing Societies, although its aims are in some respects even wider. It was established (in May 1858) 'as a memorial of the Lord's mercy in preserving India during the great Indian Mutiny.' Its object is to improve the education of the lower classes in their own languages. This is being done in three ways:—1. By training teachers. 2. By imparting Christian instruction to the indigenous schools of Bengal. 3. By publishing good Christian literature.

There are now two Training Institutions. One is at Ahmednuggur, in the centre of the Maráthi population, in the West; the other at Dindigal, in the midst of the great Tamil-speaking people, in the South. Young men, the far greater number being Christians, are being trained in these Institutions for the

¹ The Rev. W. W. Rand, D.D., Publishing Secretary of the American Tract Society, in *Schaff's Cyclopædia*.

honourable office of teacher, and are exercised in the art of teaching in the vernaculars.

The system for reaching the youthful pupils in the indigenous schools of Bengal has proved to be most effective. For a small fee several masters in these schools are willing to permit Christian teaching and inspection. These inspected schools are divided into groups or circles, each of which is placed under a Christian native inspector, under the superintendence of a missionary. Many instances of real good done, not only to the peasant boys, but also to their parents and teachers, are on record; and this system, which is usually called the *Circle System*, has been of real service in extending the truths of Christianity among the rural population of Bengal.

The Society also issues school-books and general Christian literature. The series of Christian Reading Books, especially intended for use in Mission schools, has been pronounced to be of the highest excellence by some of the most distinguished educational authorities in England. Small tracts and books, cheap, portable, and attractive, have been published. Many of these are by the well-known writer, A. L. O. E., who went to India for the express purpose of devoting her powers for the good of the people of India. Her little tales have been translated into all the principal tongues of India, and her language has generally been rendered into clear, forcible, and idiomatic style in those languages. A new series of pure and Christian literature intended for educated Hindus is now being prepared by the veteran labourer in India, Dr. John Murdoch, who has been connected with the Society from the very first, and who has several times travelled through India with the object of promoting in every way the interests of Christian education and pure literature.

The income of the Society for 1887 is reported at £8,661 11s. 11d., of which sum £3,473 19s. 1d. were contributed in Great Britain, and £5,187 12s. 10d. were raised in India (including sales). The number of publications printed amounted to 626,250. 'The Society,' writes Dr. Murdoch, 'has spent in India, since the commencement, £201,997, enabling about 900 teachers to be trained, many thousand children to receive a vernacular education, and 12,677,095 publications to be printed in EIGHTEEN LANGUAGES. It has not thus been in vain.'

APPENDIX.

ROMAN CATHOLIC MISSIONS.

BY THE REV. JAMES JOHNSTON.

LITTLE is known among Protestants of the missions of the Roman Catholic Church, and the obscurity which hangs around them gives them an air of mystery, which produces very different effects on different minds. To some they loom through the mist in proportions so large and imposing as to inspire awe and apprehension. To others, in whom the unknown is not taken for the marvellous or magnificent, the feeling is that of contempt or indifference. We hope to remove the veil, and to show from the result of these missions that both parties are wrong, and that while there is nothing in them to cause any great alarm to the Protestant, there is not a little that is instructive, and worthy of respect, if not of imitation.

The enterprise, zeal, and self-sacrifice of the missionaries is worthy of all honour and admiration. The consecration of the highest talent and learning to the cause of missions, is an example to every Church in Christendom. The devotion of the converts to the Church, the sacrifices they have made for their faith, and their sufferings and constancy under persecution, command the respect and reverence of Christendom. Every heathen land has been consecrated with the blood of their martyrs, and we do not envy the spirit of the man who would withhold the tribute due to heroic suffering for the sake of conscience, and loyalty to their faith, because the sufferers were adherents of a false creed.

It is true that we may discover that the sacrifices of the missionaries may have been in many cases self-imposed and uncalled for, and in some cases the persecutions may have been brought about through the interference of the clergy with property and politics—two rocks on which the Church of Rome has often risked or wrecked a good cause; but these considerations will not detract from our admiration of the courage and devotion of the missionaries, or the

heroism of their converts. We shall reserve our criticisms for another and more suitable occasion. In the meantime let us look, as impartially as we can, at the facts as we find them recorded in history and contemporary records.

Our brief account of these missions will be taken chiefly from Roman Catholic documents, specially the accredited history, 'Manual of Universal Church History,' by the Rev. John Alzog, D.D., translated from the ninth edition by two distinguished Professors, and approved by several Bishops of the Roman Catholic Church in America, and reprinted in Dublin. It was recommended to me by one of the highest authorities of that Church in this country as the best accessible. Another work of much value and interest, of which I shall make much use, is 'Missiones Catholicæ Ritus Latini,' published by the Congregation 'de propaganda fide' in 1886—a new annual, which may well be a stimulus from its clear, full, and concise information, if not a model to the Protestant Churches. It keeps up the idea of the universality of the Church, by being printed in the Latin language, so as to be accessible to scholars in all parts of the world, and by taking for granted that scholars will read it, which is not always the case with our missionary intelligence. Many other works may be consulted by any one desiring to prosecute this inquiry, such as T. W. Marshall's 'Christian Missions: their Agents and Results'; Grundemann's 'Miss. Atlas,' Gotha, 1871; Hahn's 'History of Missions from the days of Jesus Christ,' Cologne, 1858; T. G. Snea's 'History of Catholic Missions among Indian Tribes'; W. J. Kip's 'Jesuit Missions in North America'; Huc's 'Christianity in China and Thibet.' The 'Choix de Lettres Edifiantes' have their interest, but they seem to be published with more regard to edification than accuracy.

In forming an opinion of the missions of the Roman Catholic Church, and comparing them with those of Protestant Churches, it is essential to accuracy that a distinct idea be formed of what a mission really is. On this subject the ideas of the Roman Catholic and Protestant Churches differ greatly. Which is right remains to be seen; but in order to a comparison, there must be an understanding of the same words in the same sense. The idea of the Roman Catholics seems to be that wherever their Church exists in a country in which it is not the established or dominant Church of the country, it is a 'Missionary Church.' It is thus, for instance, in Greece, where they count the date of their Mission from the preaching of the Apostle Paul, and so of the Eastern States of Europe, where the Greek and Roman Churches have stood face to face ever since the schism of the Church into these two great divisions.

I do not say that this is wrong. There is a grand idea at the bottom of the distinction between countries in which the Church can count on each individual in the land as a member, over which it has right of ecclesiastical jurisdiction, and a country in which it has jurisdiction only over a certain number, who voluntarily acknowledge its authority. To those who hold the principle of National or Established Churches, the idea is an important and practical one, and even to those who reject this view the idea has its significance and its importance. It seems to be this—that so long as a Church cannot call all the inhabitants of a country its own, that Church should hold itself in an attitude, not of simple conservatism, but along with the most strict conservatism, maintain at the same time an aggressive attitude. That its organization should be formed on that ideal, and by giving it a name which implies that principle and attitude, it will best secure its maintaining the spirit and action of what such a Church should be. In the point of view of the Evangelical churches of this country, no land, even in Christendom, is so completely brought under the power of the King of Heaven, as not to need some form of evangelistic work ; so that the attitude of every Church of Christ should be that of *conservative aggression*—in other words, a Mission Church. It may be compared to the difference of a country in which the army is kept on a *war footing*, and one in which there is a feeling of security, and the army is disbanded or reduced to a *peace footing*. The Church of Christ cannot with safety to herself or benefit to the world, disband her forces of aggression until the coming of the 'Prince of Peace.' Her attitude is that of the Church militant. This, unhappily, is neither the theory nor the practice of the Protestant Churches of our day.

In estimating the missions of the Roman Catholic Church we must at once set aside all the so-called missions existing in the countries of Europe, and we might say even in those portions of Asia and of Africa bordering on the Mediterranean Sea ; but we will not carry our rule so far, although we would be justified in carrying it further. We shall only exclude those missions to which we have referred in Europe.

That we have rightly interpreted the principle on which the 'Missiones Catholicæ' is drawn up, is fully borne out by the fact that such countries as Mexico, Peru, and other States which were conquered for the Church by the Spaniards and Portuguese are not included. In these countries, the Roman Catholic Church is either established or so exclusively dominant, that they are put on the same footing as France or Austria and other countries in Europe. Alzog appears to take a different view, and treats of the churches in these countries as mission churches ; but then he is dealing with them historically, not as they are now regarded by the

Church of Rome. We shall naturally exclude these old conversions by the dragoons of Cortes and his fellows. They are out of date for these times ; even the Church which blessed their bloody work and baptized their forced converts would now be ashamed of such allies. It would be foolish to include those which are not included in the '*Missiones Catholicæ*.' They would come in naturally in a history, but not in the brief description of the present results or methods of missions.

The only fair or possible comparison of the missions of the different churches in modern times, is to confine our view to missions to the heathen, or those outside of all Christian Churches ; and if these are thoroughly and impartially examined, we shall find that the notions of men generally as to the comparative merits of the Protestant missions, as compared with those of the Roman Catholic and Greek Churches, are very far from the truth.

Another difficulty in such a comparison, is in the great difference of time during which the Protestant and Roman Catholic Churches have carried on their respective missions. Those of Protestants are, with a few exceptions, barely a hundred years old ; those of the Roman Catholics have been carried on for two and, in many cases, three hundred years. It was to the honour of that Church that it set such an example. It was a disgrace to the other, that it was so long in following the example set. We shall therefore give the benefit of the great start which the Church of Rome so wisely took, in this noble race for the conversion of the heathen.

The division of the field of missions as given by Alzog is different from that in the '*Missiones Catholicæ*'; but that may arise from the former confining himself to the history of missions to the heathen, while the latter gives the present divisions of the Roman Catholic world, in so far as its ecclesiastical arrangements are adapted for aggressive purposes. In this view of these two authorities, the division of Alzog is the division of that part which is properly what Protestants would call missions, with the exception of those Catholic countries in America which were gained by the swords of Spain and Portugal ; in excluding these we have the authority of the organ of the Propaganda. For centuries they have been classed with the old established Churches of Europe. The division he gives is fivefold, 1st, Eastern ; 2nd, India ; 3rd, China ; 4th, America ; 5th, Oceania.

These missions, although all under the direction of the '*Propaganda*' at Rome, are supported by a great number of societies in all parts of the Roman Catholic world. The great central authority asserts and actively exerts a general control and supervision, but does not interfere with, but encourages the maintenance of local interests, and every variety of form and sentiment in their support. In this way they secure the advantages of central unity,

at the very heart of the Church, and at the same time keep up the widest sympathy and the most varied interest. We cannot tell how many different missionary societies there are in the Roman Catholic Church. They are numerous, and diverse in their modes of operation. The following are a few of the principal: The 'Society for the Propagation of the Faith,' founded at Lyons in 1822. The 'Association of the Holy Childhood of Jesus,' founded at Paris in 1844. The 'Leopoldine Association of Austria.' The 'Association of (King) Louis of Bavaria.' The 'St. Francis Xavier Association'; and others besides these. 'Many of the Dioceses and Vicariats Apostolic in pagan lands are given in charge by the Propaganda to the various Religious "Orders," on the understanding that they are to supply them with a number of priests adapted to the work of the mission.'¹

These Societies and arrangements are of modern origin. The different 'Orders' carried on important missions, centuries before, and often not only independently of one another, but frequently at open war among themselves. Now the organization is more complete, and conflicts of a serious kind are avoided.

In nothing are the missionary methods of the Roman Catholics more marked than in the training of candidates for missionary work. There are a large number of institutions established in different parts of the world for this purpose. They are not by any means either a sign of strength or an unmixed good; but they are better adapted to the genius of the Papal than of the Protestant churches. The following are some of the chief of these Mission Colleges, as given by Alzog:—The 'College of the Propaganda at Rome,' the most famous missionary college in the world. 'Saint Lazare,' or the 'Seminary of Foreign Missions,' and the Seminary of the 'St. Esprit' at Paris; the Seminary of the 'Marists' at Lyons; the College of 'All Hallows' near Dublin, and 'St. Joseph's College at Mill Hill,' near London, recently built, and partially endowed through the zeal of the Bishop of Salford, at a cost of between £30,000 and £40,000. The 'Chinese College' at Naples; the 'Seminary for the Missions of Central Africa' at Verona; besides other missionary colleges in Alsace and Lorraine; at Milan, Louvain, and near Brussels. Moreover, the Religious Orders, as a rule, train some of their members for foreign missionary work, and many of them have special houses set apart for the purpose.

The missions of the Roman Catholic Church to INDIA are generally associated with the famous name of Francis Xavier; but

¹ Alzog, v. l. iv. pp. 317, 318.

for a generation before his advent missions had been carried on under the auspices of the Portuguese Government, whose influence and authority were all exerted in favour of Popery. Before that Christian churches had existed in Western and Southern India from the earliest times, even if we set aside the doubtful mission of St. Thomas as fabulous. A large number of Chaldean or Nestorian Christians lived and flourished there when the Portuguese took possession of Goa. Two conditions greatly modify our estimate of the work carried on by the missions of the sixteenth century, and especially as conducted by Xavier. First of all, the use of the secular power and the secular purse to compel or bribe the natives to become Christians. There is no need to prove that this was done in India, on a scale as large as the limited conquests of the Portuguese allowed of. No honest Roman Catholic will call it in question. The only, and in the circumstances reasonable, excuse, is that it was the custom of the age, and, in view of the moral cowardice and positive opposition to any kind of Christian influence on the part of the East India Company, at a later period, we are not in a position to throw stones at our predecessors. The excess of zeal on the part of the Portuguese, in seeking to save the souls of their subjects, was a respectable error, when compared with the shameful neglect of all religious instruction, and the actual encouragement of idolatry, on the part of the English. We refer to these features of the work to show how untrustworthy the result must have been, and how different from Protestant missions, which must depend on the convictions of the natives, and have no means of employing either force or corruption, even if disposed to do so. We do not say that all who join Protestant missions are perfectly pure in their motives, but the effect of false impressions of temporal advantage, from joining a church which is set up by a foreigner belonging to the dominant race, is very different from that produced on the minds of a people like those of the lower classes of India, by the open employment of rewards, not from poor missionaries, but from the hands of Government officials ; or by the threat and force employed by armed men, against a timid and helpless population, if they did not adopt the religion of their conquerors.

No man used this secular coercion with more zeal and honest conviction than Xavier. From his point of view, he was consistent in using every kind of force at his command to bring the poor idolaters within the pale of salvation, and he used the secular force as honestly and earnestly as the spiritual. In fact, he put more trust in the power of the State for the conversion of India than in that of the Church. He boldly tells the King of Portugal this in so many words. After he had left India, in despair of ever converting the natives by his preaching, he wrote to King John of Portugal from Cochin, on January the 20th, 1548, urging him to issue a solemn declaration to all his secular representatives, telling them that he

looked to them for the conversion of his subjects in India, and not to the missionaries. His words are, 'In order that there may be no mistake about this declaration, I should wish you to mention each of us who are in these parts by name, declaring that you do not lay upon us, either individually or collectively, the duty which conscience demands of you; but that wherever there is an opportunity of spreading Christianity, it rests upon the Viceroy or Governor of the place, and *upon him alone*. That, since God has imposed upon your Majesty the weighty duty of watching over the salvation of the souls of your subjects, you can only demand the fulfilment of this duty from those to whom you have delegated your authority and the honour of the magistracy, and who therefore represent the person of your Majesty in this country.'

Not content with this declaration, Xavier urges the King to take a solemn oath that he would severely punish the Governor of any town or province in which few neophytes are added to our Holy Church. This punishment to consist in 'close imprisonment for many years, and all his goods and possessions to be sold, and devoted to works of charity.' That such a declaration, if issued, could not be fully carried out, was obvious to practical men, and even Xavier himself had great doubts of the ability of the King to enforce it, even if he wished to do so; but it is characteristic of the man, that he did write deliberately in such a vein, that he might deliver his own soul from responsibility, and, *if possible*, persuade his Majesty to take a step, which would add so much to the glory of God and the spiritual rewards of the King, whose eternal destiny might be materially affected by the neglect of such responsible and obvious duty.

The other circumstance which detracts from the value of the work of the Roman Catholic Church in its labours in India, is the fact that many of its converts were only proselytes from the Nestorian and Chaldean Churches, which had been in existence from the earliest times, and who were as good Christians, if not better, before than they were after their reception under the wing of the new Church. These additions are not to the credit of the Roman Church, and added nothing to the members of the Church Universal.

The effect of these two sources of increase are seen to the present day. By far the greatest number of Roman Catholics in India are found either in those regions which were held by the Portuguese or where the ancient Churches flourished. There are only three vicariates in which the Catholics number more than one hundred thousand, and all are in those districts. A large number of these converts retained, and still retain, the Chaldean, and not the Roman 'rites.'

The number of adherents of the Roman Church in India is set down by Alzog at about 1,000,000. In the detailed returns given

in the 'Missiones Catholicæ' the number is 1,185,142, and there is no reason to question its accuracy. The number returned in the official census of 1880 was 963,000. The increase of 217,000 in five years is a very modest one with such a large body to start with. The Protestant missions nearly doubled their numbers in ten years, or, more accurately, they increased at the rate of 9 per cent. per annum; the rate of increase in the Catholic missions during the five years, from 1880 to 1885, was only $3\frac{1}{2}$ per cent. per annum. This is not the impression generally received from the reports of *boastful* Papists or *timid* Protestants. That Protestants have gathered more than *half a million* of converts with no help, but rather discouragement from the State, in less than a *hundred years*, and when they had not a single Christian to form a nucleus for the new Church, is a fact of much significance. That the Roman Church should only have little more than *one million* after three hundred years of labour, with every help that the State could give, and when they had in the earlier period, which is the most important, a large body of Christians to work with, or steal from, says very little for the vitality of her missions. There were probably half a million of Christians in Goa and Southern India when the Romish missions began at the beginning of the sixteenth century, if we may not calculate from the end of the fifteenth. There are still 300,000 so-called Goa Christians. These added to the Roman Catholics, make only a million and a half together. If they had increased with half the rapidity of the Protestant converts, they would have converted India before this time. If these two bodies go on increasing at the same rate they have been doing of late, *within twice ten years* the Protestants will have far outnumbered the Roman Catholics in India, and in little more than *one hundred years* will have overtaken the labours of *three centuries*.

The following is the present condition of the Roman Catholic Church, as given in their own official organ, the 'Missiones Catholicæ,' for the whole of India :—

Inhabitants	253,907,000
Catholics	1,185,142
European priests	996
Native priests	93
Churches and chapels	2,677
Stations	417
Elementary schools	1,566
Scholars	64,357
Seminaries	16
Alumni	444
Orphanages	73
Orphans	4,828

INDO-CHINESE REGIONS.—Another group of missions comes

under the head of the Indo-Chinese (*Regiones Indo-Sinicae*). They were established chiefly after the middle of the seventeenth and the beginning of the eighteenth century. It is divided into 5 nationalities, with 13 vicariates; 3 in BURMAH, with 147 churches and chapels, 38 European priests, and 11 native priests, and 25,808 Catholics, in a population which they put down at 8,000,000. 2nd, CAMBODIA, with 74 churches and chapels, 23 European priests, and 16,280 Catholics, in a population of 1,700,000 inhabitants. 3rd, COCHIN CHINA, divided into three vicariates, with 536 churches and chapels, 94 European and 94 native priests, and 124,267 Catholics, in a population of 7,700,000 inhabitants. 4th, SIAM, with 2 vicariates, 67 churches and chapels, 43 European and 10 native priests, and 24,438 Catholics, in a population of 9,044,488. 5th, TONKIN, divided into 5 vicariates, with 820 churches and chapels, 82 European and 258 native priests, and 437,483 Catholics, in a population of 19,000,000 of inhabitants.

We cannot withhold our sincere admiration of the spirit which has animated both the European missionaries and the native converts of these missions. We may question some of the methods of the former and the customs of the latter, but in the presence of the courage and devotion of the missionaries, and the spirit of true martyrs manifested by both, in repeated and fiery persecutions, we have no desire to detract from their noble example. The converts in these missions have shown a manhood and constancy worthy of Apostolic times.

The difference between these missions and those of India is worthy of remark. The number of native priests in Tonkin is three times as great as in the whole of India, and as the number of converts is only about a third, the proportion is really eight or nine times greater in Tonkin, while the number of European priests is very small in proportion. This indicates much more of manly and independent spirit in the inhabitants, or of better management in the Church, or it may be both. That there is much in the management is probable, when we compare the number of native pastors in the Protestant Churches of India with those in the Roman Catholic. There were in 1880, 461 ordained Protestant pastors, besides 2488 lay preachers. In the whole of the Roman Catholic missions there were only 93 native priests. It is probable that the condition of celibacy is an ordeal which few of the native inhabitants of India ever endure, and in such a country will be an insuperable barrier to the raising of a native Roman Catholic Church, and the spread of the Roman Catholic religion among such a population.

The following is the abstract from the Indo-China Mission, in the midst of a population estimated at 44,444,488.

European priests.	.	.	.	.	290
Native priests	.	.	.	.	373

Churches and chapels	1,644
Catholics	628,276
Schools and orphanages	1,107
Scholars, etc.	21,166

To this add Malaysia, including Borneo and Batavia; and Persia :—

Catholics	46,041
European missionaries	52
Native priests	5
Churches and chapels	24

CHINA.—The missions of the Roman Catholic Church in China may be said to have had their origin in 1583, if not earlier, as the Portuguese had for a considerable time before been engaged in commerce in the south, and to their credit be it said, wherever they went for trade or war, they carried their religion with them. It was in 1583 Mathew Ricci first landed in the country and began his great work, with a method, wisdom, zeal, and tenacity of purpose worthy of all praise. He was, so far as we know, the greatest missionary of his age. Xavier made a greater impression on the imagination of Europe, and had more influence at Christian Courts, but Ricci made a far deeper impression on the mind of Asia, and had a powerful influence at the Court of the heathen Emperor of China—one of the most enlightened princes of his age—an influence obtained, not by diplomacy, but by profound learning, real talent, and force of character. His fellow-labourers, Verbiest and Shal, were worthy to be associated with him.

The Christian religion was not new to China, even in the sixteenth century. The Nestorian Mission was well known to Chinese historians; its influence from the eighth century was immense. Its converts were openly acknowledged at the Court of the Emperor in the thirteenth century, as we are told by Marco Polo; and 'Clement the Fifth established an Archbishopric at Pekin in the fourteenth century, in favour of Jean de Montcorvin, a French missionary, who preached the Gospel in these countries for forty-two years, and when he died left a very flourishing community of Christians' (Huc's *China*). It is probable, however, that when Ricci arrived, Christianity had disappeared, and only a tradition remained, or brief records in the history of the country. As our object is not to write a history, but to give the results of missions, we must pass over the early struggles and successes, and the sad and injurious strifes of the different 'Orders,' as they at different times swayed the Pope and his Council at Rome, whose ignorance was not creditable to a body claiming infallibility; while the mutual hatred and persecutions of one another by different 'Orders' of monks, was as cordial and intense as their persecutions of heretics. Protestant sects

never manifested such fine specimens of Christian zeal in an un-Christian spirit, even if we take the reports of Popish historians. The result was, in the long run, the triumph of the party which took what we regard as the wrong side. The Jesuits carried the day, and have sanctioned the introduction of 'ancestral worship' and many heathen customs into the Roman Catholic Church in China, to the injury of their converts, and in the issue the damage of the mission. The mission has also suffered from too close an alliance with and dependence on the political power; in early times, by alliances with the Court of China, and intrigues which led to the suspicion of political designs, which were the first cause of persecution and attempt at total expulsion; and more recently by dependence on the power of France, which has led to consequences injurious to the missions in China and Tonkin (Tonquin). This the Church now sees, and is trying to remedy, at the risk of difficulties with France; in China and in India they have come into conflict with Portugal.

We now give the state of the Roman Catholic mission as we find it in the 'Missions Catholiques.' There are two Apostolic prefectures, and twenty-six vicariates in the eighteen provinces of China, which they credit with a population of 390 millions. It is worth noting this estimate, in view of the low estimates lately made by men who have not a tithe of the experience in questions of this kind, which the missionaries of that Church have; and not half the number of competent men scattered through the whole Empire, and resident for years in the same region, not mere passers through, like most of our recent 'authorities.' (?) The following are the aggregate numbers:—

Number of inhabitants	390,000,000
Catholics	483,403
European missionaries	471
Native priests	281
Churches and chapels	2,429
Schools	1,779
Scholars	25,219
Seminaries	33
Alumni	654

THE REGIONS AROUND CHINA.—Five countries are grouped around China. 1st, COREA, where mission work was begun in 1783. The present results in a population computed at 10,000,000: 13,642 Catholics. The number of priests, churches and schools are not given. 2nd, JAPAN, first evangelized in 1549, to which they assign only a population of 34,000,000. In this country they have 30,230 converts, 84 churches or chapels, and 78 priests, of whom a considerable number are natives, with a good number of schools and seminaries. 3rd, MANCHURIA, the population of which they

estimate at 7,000,000, has 12,530 Catholics, 42 churches or chapels, and 82 priests. 4th, MONGOLIA, where the work began in 1830, among a population estimated at 2,000,000, has 19,861 Catholics, 92 churches or chapels, and 238 priests. 5th, The THIBETS, with 4,000,000 inhabitants, to which missionaries were sent in the seventeenth century, has only 991 Catholics; there are 9 churches and chapels, and 18 priests. The totals for these five countries are :—

Number of inhabitants	.	.	.	57,000,000
Catholics	.	.	.	77,254
Churches and chapels	.	.	.	227
Priests	.	.	.	416

SOUTH SEA ISLANDS, OR ISLANDS OF OCEANIA.—These missions have brought no credit to the Church of Rome, either in respect of the number of the converts or their character, and, we may add, the spirit in which they have been begun and prosecuted. These islands had been, to a large extent, occupied by Protestant missions for a whole generation before the Roman Catholic missions were sent out. They were doing wonders amongst the lowest and most degraded of our species. The most hopeless savages were being rapidly elevated to the level of modern civilization. They were becoming not only, in a religious aspect, like new men, they were becoming morally and socially respectable members of society, in spite of the evil influences exerted by our European sailors and traders. This good work had been going on since the year 1797. It was not until the year 1826 that the first Roman Catholic mission was begun in Tahiti, and not until 1830 was there any sign of any large missionary effort by the Roman Church amongst these islands. From that time no effort has been spared to encroach upon ground occupied by Protestant missions, and the secular arm of France—a strange ally for a Christian Church—has been used to the utmost, not only for extending Catholic missions, but for invading the weak and defenceless islanders, and Romish priests did not scruple to take advantage of their violent and unprincipled invasion. Their conduct was a disgrace to the civilization of France, and a scandal to the Christianity of Rome. It is with regret and pain that we write so strongly of any Church, and we would not have done so, but for the fact that similar proceedings are threatened in the New Hebrides. We hoped that these days had gone by, and the Church had learned a useful lesson from the past. It is necessary that all should know that even temperate men, who are determined to be just, and desire to be charitable, cannot speak smoothly of such proceedings.

The results have not been such as to comfort the missionaries, or to compensate for their indifference to the rights of the natives and of the Protestants. We give the totals for the groups of the

Fiji, Marquesas, Navigation, New Caledonia, Central Oceania, the Sandwich, and Tahiti :—

Estimated populations	412,000
Catholics	74,845
Churches and chapels	340
Priests	140
Schools and seminaries	205

AMERICA.—Amongst those natives of America which did not come under the power of Rome, through the wars of the Spaniards and Portuguese, which we gave our reasons for excluding from our survey, we are not able to give any sure estimate, and there are no separate returns, except for Patagonia, in which there are said to be 1800 Catholics, 8 stations, 12 priests, 8 clergy (clerici), and 10 catechists. For the natives in the United States and in Canada, and in some of the islands of the West Indies, we shall allow 22,000, an ample number, from all we can learn, making a total of 40,000 Catholics, in the proper sense of the term, the result of missions.

AFRICA.—The missions of the Roman Catholic Church in Africa are classed under six groups, varying greatly in character. Most of them are genuine missions, but several cannot be classed under the head of modern missions, with which alone we have to do ; they do not even come within the 300 years which we allow for comparison with 100 years of those of Protestants. For example, 57,000 Catholics are put down under the head of missions in Egypt ; but few of these are of modern missions, even in the extended sense of the term. They are the remains of the primitive Church, as it stood after the great schism, when the Greek and Roman churches formed separate communions. We shall strike off 50,000 of these, and leave 7000 to represent recent additions. We might do the same with some other of the missions in the States bordering on the Mediterranean Sea, especially that region over which the Archbishop of Carthage presides ; but we shall leave half the number claimed there, only deducting the 25,000 French soldiers, to which the official record itself calls attention. We shall also deduct the Catholics of Mauritius, or, as it is called by the old name, the Bishopric of St. Louis. We might legitimately deduct more ; but as we leave out a few that might be claimed as modern missions in some parts of the Turkish Empire, we shall return the rest as they stand.

The six parts into which Africa is divided are¹—1st, NORTH

¹ The following returns or estimates are given as they stand in the Roman Catholic tables, and are subject to deductions on the principle referred to.

AFRICA, with a population of 14,517,627, has 114,825 Catholics, 57 stations, 86 churches and chapels, 139 priests, 98 educational institutions, and 5 charitable institutions. 2nd, EAST AFRICA, population unknown, 16,300 Catholics, 32 stations, 33 churches or chapels, 63 priests, 9 educational and 3 charitable institutions. 3rd, SOUTH AFRICA, with estimated population 2,142,494, Catholics 18,248, stations 35, churches or chapels 51, priests 68, institutions for education 50, and for charity 2. 4th, WEST AFRICA, with 31,700 Catholics, 44 stations, 49 churches or chapels, 108 priests, 60 educational, and 20 charitable institutions. 5th, CENTRAL AFRICA, 400 Catholics, 11 stations, 8 churches or chapels, 40 priests, 3 educational and 2 charitable institutions. 6th, INSULAR AFRICA, embracing all the islands adjoining the continent, the principal being Mauritius and Madagascar. In the six islands named there are 203,933 Catholics, from which we deduct the 100,000 in the diocese of St. Louis, with a proportional number of stations, priests, etc. The totals for these islands being 203,933 Catholics, 72 stations, 50 churches and chapels, 119 priests, 664 educational and 25 charitable institutions, of which the two last, with 580 schools and colleges are in Madagascar, and only 61 in St. Louis, with a much larger number of converts—a strange contrast, when we consider that there are only 84,000 Catholics in the former and 100,000 in the other. Is it only an accident that the larger number of schools are in the island where the Protestant schools are so strong, and almost none where the example or competition of Protestants is absent? It is a phenomenon which often meets us in our survey of the mission-fields of the world.

After making the necessary deductions, the grand totals for Africa are (approximately)—

Population about	200,000,000
Catholics	210,000
Stations	187
Churches or chapels	200
Priests	417
Educational institutions.	954
Charitable institutions	50

Having gone over the whole field of Roman Catholic missions to the heathen, we are now in a position to give the grand total, which has been taken carefully from their own official documents.

SUMMARY OF ROMAN CATHOLIC MISSIONS.
TAKEN FROM TABLES IN 'MISSIONES CATHOLICÆ,' 1886.¹

DIVISIONS.	India.	Indo-China Peninsula, etc.	China.	Regions adjacent to China.	Oceania and America.	Africa and its Islands, etc.	Total.
Adherents	1,183,142	674,317	483,403	77,254	114,845	210,000	2,742,961
Churches and chapels .	2,677	1,668	2,429	227	360	200	7,561
European missionaries.	996 ²	342	471	416	180	417	2,822
Native missionaries .	93 ²	378	281	...	...	...	752
Elementary schools .	1,566	...	1,779	...	205	954	4,504
Elementary scholars .	64,357	21,166	25,219	...	...	...	110,742

¹ Deducting those returns which cannot be fairly classed under Modern Missionary work.

² There seems some obscurity in the table from which these figures are taken, possibly from some of the returns not distinguishing Native from European missionaries. The numbers are combined in the *Total* (1089) under the column for Europeans. It is probable that there are rather more Native and fewer European missionaries.

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